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# Nonconformist.

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## CONTENTS.

<b>LEADING ARTICLES:</b>	
Has the Nation a Conscience?	1017
Mr. Mackonochie's Disestablishment Scheme	1017
Confusion worse Confounded	1018
City of Glasgow Bank	1018
Religious Statistical Inquiry	1019
The Electric Lighting of Paris	1020
<b>LITERATURE:</b>	
Johnson's "Lives of the Poets"	1021
Sins in Arabia	1021
The Troubadours	1022
Egyptian Belief and Modern Thought	1022
The Monthly Review	1023
Brief Notices	1023
Leeds Nonconformist Union	1024
<b>SUPPLEMENT:</b>	
The Baptist Union of Great Britain and Ireland	1041

## HAS THE NATION A CONSCIENCE?

THE present position of the Afghan question turns our national pretence of Christianity into a hideous hypocrisy. Our greatest authorities on Indian affairs openly declare our quarrel to be unjust. Even the most slavish organs of the Government allow that our only justification is fear of Russia. Yet we are going to kill the Afghans by hundreds and thousands, besides sacrificing our own people, while the Church will bless the drunken heroic of music-halls with sanctimonious appeals to "the God of battles" to favour our deeds of wholesale murder. What is the use of Christian Evidence Societies, and learned apologetics in Church Congresses, when the hollowness of our pretended national religion is thus glaringly revealed? If people really believed in the authority of the New Testament would they look on with acquiescence or indifference while, because of a stupid misunderstanding, the miseries of war are inflicted upon a population innocent of all offence against us? It would be ridiculous, were it not so terrible, to listen to glib chatter about the necessity for "chastising the insolence of the Ameer" and "exacting a stern retribution for the damage done to our prestige." Alas! it will not be the Ameer, but the poor peasants and herdsmen that will suffer, whose only crime, so far as we are concerned, is that they live too near the frontiers of a Christian Power.

But, it is said, the mischief is done; we cannot help ourselves now; and no dissentient voices of unpatriotic criticism should mar the unanimity of our national counsels at such a crisis. It is in this way that all bad Governments cajole us into participation in their crimes and blunders. But the doctrine is a thoroughly unsound one, except as applied to a sort of danger that has not yet arisen, although our rulers are doing their utmost to bring it about. If we were between a Russian invasion on the one hand, and a native insurrection on the other hand; if our national debt were doubled, our people starving, and rival nations were competing together for the relics of our trade and commerce; it might be true enough that the struggle for life should come first, and criticisms of past policy be deferred till afterwards. But we have not got to that point yet; though we are driving towards it as fast as a tawdry imperialism at home and an exhaustive wasteful policy in India can take us. Meanwhile, it is the truest patriotism to lift up our voice against palpable wrong, even though it be as the voice of one crying in the wilderness. The present mischief is indeed the fruit of a long series of now irreparable blunders; but it is not to be condoned on that account. It may be sadly true that we are committed to war whether we will or no. But not the less on that account ought all true

lovers of their country to use every opportunity of exposing a vicious policy, and of shortening the intolerable reign of the statesmen responsible for it. Can anyone doubt, after reading the letter of Lord Lawrence, that the conduct of the Indian Government towards the Ameer of Afghanistan has for years been such that it might have been expressly designed to drive him into his present attitude? Opposed in his family arrangements, which, whether right or wrong, were no business of ours; alternately bribed and threatened; refused the sort of alliance for which he asked; allowed to repel advances distasteful to him, and then at last imperatively called upon to admit a mission, regarded by him not unreasonably as an assertion of over-lordship, what could the poor barbarian do but turn to Russia for relief? And now because he has done what we made inevitable, we are to kill his people and waste his country with fire and sword!

But, surely, it is said, we cannot afford now to turn back. Our moderation would be misinterpreted. The native Indians would think we were afraid, and our dominion would scarcely be worth a year's purchase. We can only say in that case it must be worth very little now. And if, after a century of English supremacy, the races of Hindostan are still absolutely incapable of appreciating the moral forces, which do now and then affect public opinion amongst us, it is a great reproach to us that such a confession should have to be made. Are the people of India so much less than human that they cannot understand we may be afraid to do wrong, however easy, and not afraid to do right, however difficult? But we are saved the necessity for arguing such questions. For, in regard to Indian matters, the opinion of experts has a peculiar weight; and there is no man living who is as well acquainted with India as Lord Lawrence. His opinion, moreover, cannot be neutralised by any suspicion of peace-at-any-price principles. To his firmness in times of danger the safety of our Eastern Empire is largely owing. Now, when such a man tells us that, even as a matter of expediency, in the interests of our dominion in Hindostan, it would be safer to patch up our quarrel with the Ameer than to pursue it to the bitter end, it is futile to charge with impracticable sentimentality those who protest against this war even now. Earl Grey is not a man to be misled by any theory or fanaticism of any kind.

Yet, with the deepest sense of responsibility, he has deliberately given his adhesion to Lord Lawrence's views, and protested against the policy of this war, not merely as unjust, but as reckless and perilous in the extreme. Nevertheless, unless something almost inconceivable now should intervene, the war will be waged. In the absence of Parliament, without the consent of the people being asked, we are committed by the arbitrary will of one, or at most of two men, to hostilities which absolutely no one justifies except on the tyrant's plea of necessity, to an expenditure of fifteen or twenty millions, and to chances of farther complications such as would strain our resources to the utmost. What is the use of self-government if our fate is decided over our heads in this way? It is high time that a constitutional amendment were adopted depriving the Crown of a prerogative proved to be incompatible with true freedom. The more this point is considered the more important does it appear, and we should be glad to see it take a prominent position in discussions as to the programme of the Liberal party. Meanwhile, the spectacle of a

nation professedly Christian yet dragged into an unjust war without a protest from the Church supposed to guide its conscience, is a satire on the hollowness of much that goes by the name of religion.

## MR. MACKONOCHEE'S DISESTABLISHMENT SCHEME.

## II.

It will be convenient if at this point we summarise the steps which Mr. Mackonochie proposes should be taken, in disposing of the various kinds of property now in possession of the English Church Establishment.

1. The Commissioners to be appointed under the Disestablishment Act are to supersede the present Ecclesiastical Commission, and to take possession of all the property now vested in that body. They are also to become possessed of "all kinds of ecclesiastical property whatever." This is in exact accordance with the method pursued in dealing with the Irish Church.

2. After Jan. 1, 1881, all *tithes* and other dues then legally payable to any ecclesiastical person, or corporation, shall absolutely and for ever cease to be paid. This will not, of course, affect lay tithes.

3. The Church will give up "all her endowments in land and money"; but, in consideration of this,—

4. It is suggested as reasonable that she should "retain her churches and chapels, cathedrals, collegiate and parochial," with residences for the bishops and clergy—the latter to have "a moderate paddock and garden attached to them."

5. *Recent endowments*—that is, those created since 1832—should be refunded to the donors, if living, or, if not, to their estates, if they have left near relatives. Where the endowments are the result of subscription, "they might be given towards a reserve fund for keeping in repair cathedrals." Or, if the amount should be too large for that, the residue might go for the repair of hospitals, or lunatic asylums. No distinction is drawn between modern and ancient churches; both being retained by the Church, whatever their origin.

6. The *churchyards* are to be vested in, and be under the control of, the Church trustees; but the Commissioners may assign part of the glebe, or buy land, "for use as a burying-ground, available for all residents in the parish, without any distinction."

7. All lay patrons, holders of rights in chancels, or others having any claim to which a money value can be assigned, are to receive "full compensation, according to the character of their claim."

Of these items the second is that which first arrests attention—viz., the proposal to abolish tithes, except those which are received by lay-owners. Mr. Mackonochie has singularly little to say in support of a proposition of the gravity of which we suspect he is unconscious. Tithes, he merely says, "would rightly revert to the land"; and, if it be objected that that would simply be making a present of them to the landlords, "it is in accordance with the principle of abating imposts of all kinds, as far as possible, as hindrances to production." If the clergy give them up, "they must be given to someone, and the land from whose produce they are taken seems to have the best claim." It would be superfluous to state the objections which political economists and financial reformers would offer to a proposal thus to favour the landed interest, which, as regards taxation, is supposed by many to be too much favoured

already. Nor need we insist that, if this be the offer of a splendid bribe to the landlords, it would help to strip disestablishment of some of its attractions in the estimation of the multitude. It is enough for us to point out another objection to the proposal, which, it will be seen at a glance, is absolutely fatal. The tithes cannot be parted with if the clergy are to be compensated.

We have seen that, according to Mr. Mackonochie's scheme, every clergyman—whether he continues or abandons his work—is to receive his present "full annual income for life." Where is the money to come from? It comes at present largely from tithes and glebes. At least two millions and a-half of the commuted tithe-rent charge alone is received by parochial incumbents, and that amount is, after January 1, 1881, no longer to be paid. In like manner the glebe lands, which help to make up the clerical incomes, are to revert to the nation. The result is, that a large part of the fund on which the clergy now depend for support will be destroyed or diverted, and yet they are to continue to be maintained as at present! This is certainly an astonishing financial device—so astonishing that it is evident the result of its adoption has not been considered by its framer. Evidently, whatever may happen after all the clerical life-interests have been provided for, tithes cannot be abolished earlier.

Mr. Mackonochie seems to be—and is—ready to surrender so much of the wealth now in possession of the Church, that there is a probability that the value of what he proposes to leave in its hands may be underrated. About 30 cathedrals, some 16,000 churches, all the churchyards, 33 Episcopal palaces, and 10,000 parsonage houses, with gardens and paddocks, are to be granted, by way of re-endowment, to the disestablished Church; of which he writes as though it were henceforth to live in virtuous poverty. And all this in addition to the incomes of the existing generation of bishops and other dignitaries, and of the clergy—amounting to some six millions a year—which are to be secured to them during their lives! It is, perhaps, for Episcopalians rather than for outsiders, to insist upon the incongruities and the inequalities which would be involved in this endowment with costly buildings of an otherwise disendowed Church. Cathedrals and palaces are, no doubt, consonant with lord bishops and well-endowed chapters; just as a church in every parish may with fitness be associated with church-rates and tithes; but to place a church on a footing of voluntaryism, as regards the maintenance of its bishops and clergy, and at the same time to clog it with all the cumbrous, as well as sumptuous, appendages of a national Establishment, is to show no real kindness to the Church, while it is to inflict injustice on the nation. Mr. Mackonochie himself sees that if a certain limit be exceeded in the matter of episcopal and clerical residences, the arrangement would be "too costly for the clergy of a disestablished Church"; just as he also deprecates the existence of two sets of clergy, one endowed and the other unendowed. But he practically abandons these principles, in making such extensive proposals in regard to the buildings to be retained by the Church.

Our business, however, is to protest *in limine* against suggestions so inequitable as those which would place at the disposal of what, in the event of disestablishment, would, beyond question, become but one of the many sects into which the nation is divided, such edifices as York Minster, Canterbury Cathedral, and Westminster Abbey, and other monuments of architectural skill and of historic interest of which the whole country is justly proud. We no less object to the loss of all control, by either the parishes or the nation, of ancient parish churches, large numbers of which have been built, or kept in repair, out of funds to which all have had to contribute. And we have a right, somewhat angrily, to ask why—reversing the policy of the Irish Church Act, and in the present state of the burial question—we are to be expected to assent to the proposal that all the parochial burial-places of the country which

happen to be churchyards are to become for ever the property of the Episcopalian body?

Up to this point we have referred only to the loss which Mr. Mackonochie's proposal would inflict on the nation; without considering the mode in which he suggests that the edifices and the endowments should be dealt with, when they cease to be the property of the State and become that of the Episcopal Church. That, however, involves what we regard as the unsound principle underlying the whole of Mr. Mackonochie's scheme, and which makes it differ in a vital respect from the "Practical Suggestions" of the Liberation Society. The point is one with which we propose to deal in another and concluding article.

#### CONFUSION WORSE CONFOUNDED.

WHAT used to be the "Eastern Question" is rapidly degenerating into the Eastern muddle, or what in the Carlylese dialect would be called a mere weltering chaos; and whatever may be the invisible forces of reconstruction out of which the new order is to arise, it will not apparently owe much to the Berlin Congress. There is very little left now of the famous masterpiece of diplomacy that gave us "peace with honour." For the Austrian occupation of Bosnia and Herzegovina might at any time have been accomplished without any treaty at all by the same brute method which has achieved it now. It needed no assembly of astute diplomats to enable two hundred thousand drilled Austrians and Magyars to fight their way through the banditti that represented Turkish Government. On the other hand, the reforms in Asia Minor are still a phrase and no more. The rectification of the Hellenic frontier seems unlikely to be accomplished without imminent risk of internece war. The organisation of the autonomous provinces is raising quite unexpected questions. The concentration of Ottoman power, which was our shifty Premier's euphemism for the partition of Turkey, proves to be only a concentration of factious intrigue, vindictiveness, and murder. And now, to crown all, the Russian troops on the homeward march appear to be retracing their steps, and reoccupying some of their abandoned positions. They have returned to the lines of Tchataldja, and once more threaten Constantinople.

Various reasons are assigned, according to the preconceived opinions of observers, for this ominous movement, but all see in it an indication of persistent difficulties in the way of that definitive treaty without which the Berlin agreement is a mere *fiasco*. It is as to the real nature of those difficulties that parties differ. The wilder war fanatics see in them nothing but a new illustration of Russian guile and hypocrisy, needing a speedy application of the one unvarying prescription of blood and iron. Those more prudent advocates of a spirited foreign policy who, in sympathy with the Government, limit their ardour to a lavish expenditure of money, are of opinion that the Russians may perhaps be justified in applying pressure for the purpose of compelling an immediate signature of the definitive treaty.

But, however natural this course may be on the part of the Russians, it is still more natural for John Bull to spend additional millions by way of rejoinder. Some more subtle politicians believe that the true explanation is to be found in the unstable balance of parties at Constantinople. Sir Austen Layard, it is whispered, in despair of securing his Asiatic reforms by his personal influence, has brought pressure to bear on the Porte through the English party among the courtiers who have it in their power to effect a palace revolution. Upon which the Russian party is supposed to have given a hint to General Todleben that some counter pressure would not be wholly unwelcome to the Sultan. For ourselves, not having made the clouds and mists of a high diplomatic region a special study, we shall content ourselves with a reference to three plain facts, or sets of facts, which appear to us amply sufficient to account for new complications, and to cast a very ominous shadow on the future.

The first of these is the now apparent clumsiness and want of finish in the Berlin Agreement, which, being patched up too much with an eye to the triumphal procession from Charing-cross Station to Downing-street, left out of sight many contingencies sure to arise after that brilliant pageant had been enrolled amongst the many things that have happened in an adventurous career. That the Russians were aware of these defects is highly probable; and as we have never doubted their worldly astuteness, we can easily understand their contentment with the document as finally arranged. Prince Bismarck is always wide awake, but we fancy he felt the chief point at that particular juncture was the gratification of the vanity of English Imperialism. Austria was well enough satisfied, little foreseeing the desperate struggle which her share of the booty would cost her. France was too much preoccupied to care much so long as Egypt and Syria were left open to her in the future. Thus our clever Premier was allowed to have his little triumph in his own way. The "peace with honour" was patched up, gilded, illuminated, hung up with endless fanfare and acclamation in the shrine of St. Jingo, and ecstasy possessed the worshippers. But, alas! many a seam is discovered now in the already decayed trophy, and it appears to crave the dust-hole much sooner than is usual even with such gew-gaws. The Treaty of San Stefano was to stand good except where it was modified by that of Berlin. And the former was only a "preliminary treaty," requiring definitive completion by a more elaborate document. But in concocting this final document many a point arises in which the bearing of the Berlin Treaty on that of San Stefano is very dubious, and Russia, of course, claims the benefit of the doubt, just so far as circumstances enable her to do so. Thus it appears that a difficulty has arisen about the financial control of Eastern Roumelia during the Russian occupation. The San Stefano Treaty on this point is clearly in favour of Russia. The Berlin agreement is not quite so plain. Hence a hitch arises.

The second set of facts that strikes our attention is the persistent report, from more than one source, of vindictive and oppressive conduct on the part of the Turks as soon as ever the Russians turn their backs. Bands of Christians follow the retreating troops beseeching protection. A correspondent of the *Daily News*—a paper which has most nobly earned the right to be believed on such subjects until contradicted by better authority—reports as many as thirty murders of Christians within a few days near the gates of Constantinople. Now, as long as this is the case, the Russians will have a strong argument for delaying their retreat until Lord Beaconsfield's boasted "concentration" of Turkish dominion brings forth some more promising fruits.

Finally, it strikes us that our suicidal policy in Afghanistan has a good deal to do with the Russian change of attitude in Turkey. With the prospect of an irritating, costly, and inglorious war before us, we are not as free to multiply our forces in the Sea of Marmora as we were. And so we have a fresh illustration of what must have struck all impartial observers, that while crediting the Russians with Mephistophelian guile, our diplomats have met them with the simplicity of a Jack tar, whose only logic is his fist.

#### CITY OF GLASGOW BANK.

ALARM and consternation spread through the commercial world last week when it was known that the City of Glasgow Bank had stopped payment, and that the liabilities would probably amount to some nine or ten millions. Quidnunc professed not to be surprised, saying that the bank had been known to be unsound for a long period; but the outside public, judging only by appearances, could not understand this sudden collapse of an institution whose 100% shares had been quoted the day before at 237*1/2*. It now appears that the bank has for a long time been dealing in its own stock, of which it holds no less than 153,536*1/2*, or one-sixth of the whole. This was done to keep up the market price and to bolster a rotten and bankrupt

concern. In other respects, also, the directors and managers appear chargeable with blundering and recklessness that are almost criminal, when we consider that their acts will bring absolute ruin to hundreds of families. Out of a total of 1,272 shareholders, all with unlimited liability, 278 hold 100*l.* and under of stock; and 510 hold amounts ranging from 100*l.* to 500*l.* These unhappy persons awoke the other morning to find their small savings swept away, and themselves liable for unknown amounts out of slender means. Remembering all this, it is not harsh or unjust to pronounce a stern censure on an administration that could lend nearly six millions of shareholders' and depositors' money to four firms. In one of these cases the debtors owe the bank 2,200,000*l.*, advanced on land and wool in New Zealand. Even if nothing is eventually lost in some of the debts, their realisation will be tedious and costly. Such business is not regarded as within the legitimate scope of bankers, but it amounts to gambling with other people's money.

Such a stoppage was sure to have an immediate and disastrous effect upon mercantile houses involved with the bank, and several large failures have already been announced. Others are almost certain to follow, and this occasions a widespread feeling of uneasiness and anxiety. Many a merchant, and tradesman, and investor has passed worried days and sleepless nights since the first crash was made known, dreading lest, through no fault on their part, they should be drawn into the vortex by the failure of others. Our modern system of business is so complex and involved that a man may suddenly find himself in pecuniary straits through the default of others. The mystery of financing is understood only by the initiated few; and the very large extent to which commercial transactions are carried on by means of bills should render a prudent man doubly cautious. The danger at such a time is that an unreasoning panic may break out, before which not even the strongest mercantile houses could stand. Thus far the country has been spared this dire evil, but it cannot be disguised that the elements are close at hand for such a panic, and the opportunity may be not far distant. Partly to guard against this, and partly to check unsound discounting, the Bank of England raised its rate on Monday to 6 per cent., for the first time since Nov. 30, 1874.

An incidental, but very serious, effect of such a commercial catastrophe is that the marketable value of other stocks and shares is suddenly depreciated, to the great loss of unfortunate holders who may be compelled to sell. Thus, in the case of five leading Scotch railways, the falling off represents a sum of nearly 1,500,000*l.*, and English lines have not escaped. North-Eastern consols, for instance, represent twenty millions of stock, and the diminution in value is 7 per cent., or 1,400,000*l.* Down to the present time, the aggregate depreciation in ordinary railway stock is at least 7,000,000*l.* Other investments, as well as foreign securities, are also affected, for the stock and share market trembles and oscillates at such a time, just as a barometer suddenly rises and falls prior to a change of weather. If the effect is to bring down a number of commercial fabrics that have been tottering for some time, and to weed out and scatter insolvent concerns, this Glasgow Bank failure will not be an unmixed evil. Mad and reckless speculation needs an occasional check, for the sake of those who are content with doing legitimate trade. The misfortune is that in these periodical drastic processes, so many innocent persons are always involved in disaster and ruin. Already we hear of widows who have lost their all by the failure of this bank; of small tradesmen who had invested in it their savings with a view to early retirement, but who will now have to continue in their shops; and of ministers, physicians, and others of the professional classes who are reduced to penury. It is impossible not to feel deeply and acutely for such sufferers by a calamity which they were powerless to avert.

## RELIGIOUS STATISTICAL INQUIRY.

## II.

To the Editor of the Nonconformist.

SIR,—Having drawn attention in your last issue to some very important problems, the solution of which would be aided by adequate statistical inquiry, I propose now further to illustrate these points by reference to existing religious statistics as summarised below.

In 1851 an official census of religious worship was taken, which furnished valuable data respecting the provision made for public worship by the various religious bodies. It included the numbers of places of worship and sittings, with the attendances actually enumerated. It also showed the proportion of the various denominations to one another, and to the total provision made; and it compared the latter with the requirements of the population. Although a fuller statement in some respects might be more useful, yet a repetition every ten years of the census as taken in 1851 would have been exceedingly valuable. Owing, however, to the strength of ecclesiastical objection, this has not been carried out; and any existing data referring to the state of religious accommodation since 1851, have consequently had to be obtained by private enterprise.

In 1865 tables setting forth the state of religious accommodation in the thirty-six parishes of the metropolis were published in the *Nonconformist*. These were followed in 1872-3 by a series of statistical supplements to the *Nonconformist*, referring to 125 cities and boroughs, including a population of more than six and a half millions. In 1876 the first attempt was made by private enterprise to publish complete returns of religious accommodation for an entire county, in a little book by your correspondent, entitled, "The Churches in Derbyshire; or Provision for Public Worship in the Country Districts." Early this year a similar work was issued for another county, under the title, "Provision for Public Worship in the County of Kent." Returns for the metropolis have likewise been collected under the auspices of the London Congregational Union; but they have not yet appeared in print. Some of the facts set forth in these various publications may be quoted to illustrate the importance of a more general and comprehensive religious statistical inquiry.

In answer to the question, "How far do the churches generally show their vitality by growth?" existing local statistics indicate two classes of facts; and these, in order to be correctly appreciated, must be read together. One of these classes shows the expansive force of our religious systems taken as a whole; while the other class indicates the degree in which they fall short of the recognised standard of sufficiency.

The facts of the first class mark the actual increase in the provision for public worship since 1851. Thus it appears from the statistics of 1865, that during the fourteen years preceding there were erected in the metropolis 219 fresh places of worship, containing 219,346 sittings. The returns for 125 cities and boroughs, obtained in 1872-3, show an increase during the previous twenty-two years of 1,721 places of worship, with 915,686 sittings. In Derbyshire the increase in twenty-five years was 241 places of worship, with 54,514 sittings; while Kent shows an addition of 393 places of worship and 104,000 sittings in twenty-six years. In all these records there is much evidence of active life and growth.

The facts of the second class, however, greatly modify the effect of the foregoing, because they tend in the main to show that the increased provision for public worship is not keeping pace with the growth of the population. In 1851, according to the census returns, the gross provision throughout England and Wales was equal to the wants of 56.97 per cent. of the people, while the efficient or *available* provision sufficed for 48.82 per cent., leaving a margin of 9.18 per cent. still to be supplied: but the gross rate of provision in every county varied, ranging between 31 and 87 per cent. By comparing the rates in 1851 with the rates more recently ascertained, it is possible to compute how far the increase in population is outstripping the supply. Thus in Derbyshire in 1851 the gross provision was for 65.9 per cent. of the people; but in 1876 it had fallen to 62.4 per cent.—a loss of 3*1*/<sub>2</sub> per cent.—while the available provision was sufficient only for 51.6 per cent. Similarly in Kent the gross rate fell from 53.1 per cent. in 1851 to 47.6 per cent. in 1877—a loss of 5*2*/<sub>1</sub> per cent.—while at the latter date the effective provision only sufficed for 44.5 per cent. Again, in 1851 the gross rate of provision for urban districts was given as 44.7 per cent.; whereas for similar districts in Kent, in 1877,

the rate was only 43.3 per cent., a diminution of 1.4 per cent., the effective provision accommodating 41.50 per cent. On the other hand, the statistics for 125 cities and boroughs, published in 1872-3, rated the provision as sufficient for about 46 per cent., being an increase of 1.3 per cent. With this single important exception—which may not improbably have since been reversed by five years' growth in the population—the testimony of recent statistics tends to show that, however great the increase in the actual accommodation, the increase in the population is outstripping it. The questions as to whether the same state of matters now prevails generally over the country, and, if so, how far it shall be allowed to go on, are very grave ones. The former can only be answered satisfactorily by a wider statistical inquiry; and it is most important in the interests of religion that the truth should be ascertained.

It would be very desirable, in the same direction, to ascertain the extent to which the existing provision is made use of. Doubtless, in the rural districts, the ebbing of the tide of population would show a corresponding diminution in the attendance. It might possibly also appear that in the towns there are proportionately more vacant sittings than there were twenty-five years ago. But, looking at the increase in places of worship noted above, and bearing in mind that in the great majority of cases the fact that the cost of building and maintaining fresh places of worship falling upon those who worship in them tends generally to prevent over-production, there is no reason to apprehend any very serious falling off in attendance. This, however, is a question that could only be satisfactorily determined by an official census of attendance, similar to that taken in 1851.

There are, of course, various other points of general interest to the churches, upon which, in the interests of religion, accurate statistical information would be very desirable. For instance, the numbers of communicants or members, Sunday scholars and teachers, ministers, town and city missionaries, Scripture readers, lay preachers, tract distributors, and other agents, together with the rooms and agencies specially devoted to missionary work, and the proportion and classes of the people which they reach, would be very valuable items of information. As regards some of these points, which perhaps might lie outside of an official census, the collection of accurate statistical information by the various religious bodies within their own limits, would go far to supplement official inquiry, and would enhance the value of it.

To possess the means of knowing where to work to the greatest advantage, is a matter of no small moment to the religious bodies. For want of this knowledge, work is often initiated in a haphazard sort of way, which ought not to be expected to be really successful. Only by the publication of the results of careful statistical inquiry can the external conditions governing the success of new undertakings become generally known. With such aid it would be easy to learn where to work and where to cease from working; and the latter is as important as the former.

As to the most needy fields for labour, all the statistics yet obtained point in the same direction. The provision in country districts is much greater than in towns. Speaking generally, the larger the town the less the provision made; and the more closely the population is packed together the greater the state of religious destitution. In 1851 the gross provision made in the rural parishes amounted to 66.5 per cent. In the urban parishes it was 46.0 per cent. In the "large town districts" it was given as 44.7 per cent., but with the following variations:—towns with populations of 10,000 to 20,000, 66.5; from 20,000 to 50,000, 60.3; from 50,000 to 100,000, 48.7; from 100,000 upwards, 33.9 per cent. At the bottom of the list is the metropolis, with a rate per cent. of 29.7. The same root-fact appears in the statistics of 1872-3; but with some variations in the rates, which ranged between 65.8 and 36.5 per cent. In Derbyshire the rates ranged between 82.74 and 44.94 per cent., in proportion as the population was sparse or dense. In Kent the gross rate in the rural districts was 57.91, while in the urban districts it was only 43.31 per cent., as mentioned above. In the metropolitan portion of those districts it was as low as 37.78 per cent.

But beyond the recognition of this general fact, it is necessary, as a guide to Church and missionary activity, that the churches should be supplied with accurate data as to existing provision for religious worship, &c., in all the parishes in their districts. By private enterprise this has been furnished for the counties of Derby and Kent; but it is only by means of

some general system of inquiry that the whole work can be accomplished.

For want of such information great mistakes are sometimes made in the direction of over-supply—mistakes the consequences of which cannot easily be rectified. The high rates of supply in the rural districts bear partial testimony to this fact. It can be no source of strength to any religious body, but a cause of weakness to all, when, through ignorance or bigotry, places of worship are unduly multiplied. Beyond the burden of sustaining them with inadequate local resources—a penalty justly borne by those who impose it, but unjustly shared in by those older churches which suffer from the subdivision—such unnecessary multiplication does much harm to the interests of religion. Not only does it foster a narrow sectarianism, but it half empties places of worship, depresses church life and promotes ministerial penury. In Derbyshire, largely owing to this cause, there were found to be no less than 50,000 wasted sittings, equal to about 200 average places of worship. Half of these otherwise distributed would have covered the margin of deficiency at that time existing in the county. In Kent the same evil has been found to exist, but to a less extent; and there is too much reason to fear that it is not confined to those counties. What excuse can there be for erecting fifteen places of worship in a parish to supply 4,600 sittings, ten of the places being owned by three bodies holding the same doctrines, and separated by the merest shades of difference in church government? What need for twenty-eight places of worship of six denominations to provide 7,000 sittings in a single parish? or for seventeen places of worship of eight denominations to provide 2,600 sittings? or for eleven places of worship belonging to six bodies to supply 1,400 sittings? With reliable information for every parish as to the needs of the population and the provision existing, such mistakes as these might be avoided, and something be done to rectify those already made.

I am, Sir, yours faithfully,  
GOODEVE MABBS.  
London, October 14.

#### THE ELECTRIC LIGHTING OF PARIS.

The telegram lately sent by Mr. Edison to his London agent, has caused a panic in gas shares, and has drawn universal attention to the subject of electric lighting. Mr. Edison claims to have succeeded in surmounting what has hitherto been an insuperable obstacle to the general employment of electricity as a source of light, namely, the impossibility of subdividing the light to any extent. The mode in which this supreme difficulty has been overcome is withheld until all the patents are secured, but it will not be out of place if we devote a portion of our space to this literally "burning" topic.

One of the most agreeable and notable features of Parisian streets, as compared with those of London or other English towns, is the brilliancy with which they are lighted; this, together with their cleanliness, makes it a positive pleasure to walk there at almost any hour. It has always been so, but is much more the case now that the electric light outshines the gas in many places. Jablochkoff's system of electric lighting is now nightly used in Paris in front of the Opera House and along the Avenue de l'Opéra, outside and inside the Grands Magasins du Louvre, around the Arc de Triomphe, at the Madeleine, the Trocadéro, the Orangerie of the Tuilleries, in front of the former Legislative Palace, at the large shop called "Bon Marché," at the Théâtre Français, in various other places of amusement, as the hippodrome, &c., and also in several workshops and factories. It is also employed in Madrid, Brussels, and St. Petersburg. The railway-station of St. Lazare in Paris is also electrically lighted, but by another system, that of Lontin, which is also the one used by Mr. Hollingshead at the Gaiety Theatre in London. It was not, we believe, on account of any superiority in the light obtained by Lontin's method that Mr. Hollingshead has chosen it, but because of the large sum required by M. Jablochkoff for the right to use his system.

In view, therefore, of the increasing importance of this light, we propose to give a sketch of the system now so largely employed in Paris.

In producing light by electricity two things have to be done—the motive power must be transformed into electricity, and the electricity must then be transformed into light, so that the original energy undergoes two distinct changes. The first transformation is effected by means of a new form of Gramme's dynamo-electric machine, whereby alternating electric currents are produced. It is one of

the numerous applications of Faraday's discovery of magneto-electricity. Three, at least, of these new machines are in use, and M. Gramme is at work upon further improvements in them. A series of magnets, furnished with iron poles or armatures, being set in movement by steam or water power, pass close to bobbins of wire, inducing in them electric currents strong or feeble, according to the amount of magnetism in the magnets and to the speed of rotation. The improvement in the particular machine employed consists in making the magnetised armatures induce currents in the copper wire, instead of acting first upon the soft iron around which the wire is wound. The action being thus more direct, a corresponding increase of strength in the current is the result. The bar-magnets are so arranged that the north and south poles succeed one another alternately, and thus the induced currents in the bobbins are also alternately positive and negative. This is what is meant by alternate currents. The strength of the induced current also varies according to the position of the armatures with relation to the bobbins; but, at any moment, the position of the first, second, third, or fourth of each series of four bobbins being the same, relatively to the magnets, the intensity of the current in them will also be alike, hence the first of each series are joined by wire, and similarly the second, third, and fourth. There are, therefore, four wires for conducting the electricity from the machine to the desired point, but if a number of distinct currents are required, it is, of course, possible to have even thirty-two separate currents—the number of the bobbins—or to join the wires so as to have sixteen, eight, or only four. The last arrangement is the one most generally used. The conducting wires are of copper in an insulating sheath of india-rubber. These are, in some cases, conveyed underground in an earthenware pipe, like an ordinary gas-pipe, to the lamp-posts.

The first transformation of energy has now been effected, but the great merit of M. Jablochkoff's system lies in the method in which he utilises the electricity thus produced, as a means of illumination. Electric light is usually obtained from the so-called "voltaic arc," made by the continuous discharge of a powerful current between two carbon points. These carbon points are separated by a slight distance, and the resistance which the current has to overcome to pass from one to the other, renders them incandescent, and gradually burns them away. The difficulty in this system is to keep these points at an equal distance from each other, so that the light may always be of the same intensity. This is usually accomplished by a somewhat complicated piece of mechanism, known as the electric lamp. Even this arrangement, however, seldom acts quite perfectly, for the carbon through which the positive current is sent is consumed twice as quickly as the carbon in connection with the negative pole of the battery. The benefit, therefore, of an alternating current is that, each carbon being first positively and then negatively electrified, they are consumed at equal rates. In Jablochkoff's system, the current is sent through his electric "candle." This is formed of two cylindrical pencils of carbon, about eight inches in length and a quarter of an inch in diameter, placed side by side, but separated from one another by an insulating substance of about the same thickness. It is this insulator which forms the chief novelty of the candle, and to it, its success is largely due. It is usually made of kaolin, or unbaked china clay, but also, and almost equally well, of plaster of Paris. The kaolin, when heated, becomes a feeble conductor, instead of an insulator, and is consumed by the heat of the electric current at precisely the same rate as the carbon, so that the three columns forming the candle always remain the same height. The upper ends of the two carbon pencils are united by a strip of the same material, so that the current on being led by wires to the candle passes across this small piece of carbon, fuses it, and so heats the kaolin, which then becoming a conductor furnishes a passage across which the electric current discharges itself. The candle is thus gradually and equally consumed, while producing a steady and, at the same time, a brilliant light. The kaolin which fills the space between the carbons being a better conductor when heated than air, the resistance offered to the voltaic arc is less than in the usual mode of producing an electric light, and it is this diminished resistance which allows the current to be divided so that one machine can feed several lamps which may be lighted simultaneously.

The candles are inserted in an ingenious pair of brass "jaws," insulated from each other, but tightly clipping the candle so as to be in good

metallic connection with it. The two jaws of the holder are connected to the two poles of the machine, or one of the jaws may be connected to another holder, that to a third, and so on, so that the lamps in one circuit are arranged in groups of four each; this is, indeed, the usual mode adopted. These holders are attached to a circular slab of some semi-transparent, insulating substance, such as white onyx. Each lamp usually contains four candles, arranged in the form of a cross, and a globe of ground or opal glass, or enamel, surrounds the whole, for the purpose of diffusing the light, and also to render it less piercingly brilliant. The connections being all made, the current is transmitted, and immediately one candle in each lamp-post is lighted, and lasts for about an hour and a half. It is then either replaced by hand by the insertion of a fresh candle, or, more conveniently, the next candle, already in position, is lighted by turning the handle of a commutator which transfers the current from one candle to another with hardly any appreciable interruption of the light. A simple automatic shunt has now been introduced, which requires no manipulation whatever. The action of this is as follows: As soon as a candle has burnt down to a certain point, it releases the upper arm of a lever which rested against it; in springing forward, the lower end of the lever throws the next candle into circuit, which is then instantaneously lighted; this will continue to burn until a similar arrangement shunts it out of contact, at the same time lighting a third, and so on. Each candle in a stand is, by this means, automatically lighted in turn, the light thus continuing to burn steadily for about six hours; should it be required for a longer time, fresh ones must be inserted in the place of the burnt ones. Wires can be taken in every direction and to any distance within a mile from the Gramme's machine. The steam-engine requires a force equal to one horse-power for each candle illuminated.

The light produced in this manner is undoubtedly far superior for illuminating purposes, as it is also more convenient and less expensive than the ordinary electric light; but what is its cost as compared with that of gas, for that is sure to be the ultimate test applied? It must be premised, however, that improvements are still being made, both in the machines which supply the motive power and in the candles themselves; the latter, for example, are both longer and better made than those employed last year, which lasted for barely half an hour, and yet were more expensive. At present the first cost of a Gramme's machine for sixteen lights, worked by an engine of sixteen horse-power, is from 300/- to 400/. One candle costs about 7½d.; and, including a portion of the cost of the machine and a portion of the capital sunk, each lighted candle is calculated to cost about 6½d. an hour, and is said to be equal in illuminating power to about a hundred ordinary gas burners; the globes, however, reduce the light about one-third. A contract has been made by the Municipality of Paris by which each light is maintained at a cost of 1s. 2d. per hour, including the first cost, the cost of installation, and the working expenses. In large spaces, where numerous gas-lights are usually employed, the electric light has been found more economical, and the following advantages are also in its favour:—The light being white, and not yellow as gas-light is, all shades of colour appear the same as by day-light. This is both agreeable and useful for shops and factories. The lights can all be instantaneously lighted, and for theatres and concert-halls there is the further advantage that the heat produced by the light, which is one of the great drawbacks to the use of gas in an enclosed space, is reduced almost to zero. Neither is there any unpleasant smell, fresh air is not consumed as by gas, and there is no danger of any explosion.

It is certainly astonishing that, within a year from the time that M. Jablochkoff began his experiments, his system should already be so largely in use. This is doubtless principally due to the large capital at the disposal of the "Société Générale d'Électricité," by whose support M. Jablochkoff is enabled to give his system a fair trial. The first public trial was made in May, 1877, at the Grands Magasins du Louvre. At present it is employed to give at least three hundred lights. There are three electric stations in the Avenue and the Place de l'Opéra, for illuminating simultaneously forty-eight candles in as many lamps. The ordinary gas lamps are also lighted, so that a comparison of the intensity of the two lights can easily be made. From the great loss of strength in the electric current at a distance greater than about 250 yards from the machine, however, it seems that the electric light

is more suitable for large squares or factories where bright illumination is wanted in a comparatively small space, than it is for streets, where machines would have to be established every 500 yards or so, and where the light is required to be spread over a larger space. As already stated, it has been found more economical than gas at the Louvre, although giving three or four times the amount of light; but in the streets of Paris it is stated to be about four times more costly than gas, and this notwithstanding that the gas lamps there are very numerous. If it were possible to convey the electric current to greater distances, without much loss in intensity, so that the electric stations might be farther apart, the expense would be greatly reduced, and gas would then indeed have a formidable rival.

For domestic purposes, the light is perhaps too brilliant, and if shaded by semi-opaque globes or other contrivances, there is the disadvantage of the light being simply lost, not saved or utilised in other directions. There is also the further difficulty of effecting a simple subdivision of the light, such as would be required in a house, so that there is no immediate prospect of this system taking the place of gas in houses, though there is every probability that these improvements will, before very long, be effected. One of the latest uses to which it has been put is that of illuminating agricultural districts, so that harvesting can be carried on as well by night as by day. It will be found especially useful for this purpose where steam engines are already employed, as the steam can then be kept up continuously, and the same engine can be utilised for producing the electricity in a Gramme's machine. The light is thus proving of use in unexpected directions, but, after all, the step from lighting by gas to lighting by means of electricity is a far less important one than that which was taken when gas was introduced for the illumination of streets and subsequently of houses.

The significance of the cable message from Mr. Edison lies in the statement that he has solved the problem of the indefinite subdivision of the electric light by quite a new and also a simple process. The particulars are withheld at present, but we understand that it is by making use of a method that does not consume the electric candle, but merely renders it vividly incandescent. If this plan deserves the merit which Mr. Edison claims for it, in being practicable and inexpensive, a very short time will elapse before it will be widely and generally employed.

The Bishop of London has required the Rev. J. M. Fuller, of St. Mary the Virgin, Primrose Hill, to discontinue the use of incense, and to make other important changes in the ritual in use in the church, all tending to reduce it to greater simplicity.

**NONCONFORMISTS AND THEIR PRINCIPLES.**—The Congregational churches at Highgate and Hornsey have united in arrangements for the delivery of a monthly lecture, the object of which will be to diffuse information respecting, and to increase interest in, Nonconformist principles. The lectures are to be delivered at two places alternately, and the following are the subjects:—“The religious basis of Nonconformity,” by the Rev. J. Baldwin Brown; “The history of Nonconformity,” by Dr. Kennedy; “The political and social aspects of Nonconformity,” by Mr. J. A. Picton; “Nonconformity in its relations to national life,” by Dr. Allon; “Special dangers of Nonconformists,” by the Rev. E. White; “The duty of Nonconformists,” by the Rev. J. G. Rogers.

**SHOCKING PERSECUTION OF A SPANISH PROTESTANT.**—A story is going the round of the Spanish press which, if true, would seem to prove that the old days of the Inquisition are being revived. The victim in the case is a Protestant minister, named Benothel Tanti, pastor of Alcoy, and his crime that of having interfered with the members of a Protestant family to prevent the parish priest of the Church of Rome from molesting a dying woman who was and had been a Protestant during her last years, whose remains were eventually, notwithstanding the protests of her friends and the pastor, forcibly carried off and interred in a Roman Catholic cemetery. For his share in the transaction Tanti was condemned to two months' imprisonment, during which time he is alleged to have been treated worse than a dog. “His prison,” says a correspondent of a local paper, “is very small, damp, hardly with any light or air in midday, the walls bear traces of human blood, the roofs are eaten up by foul insects, of which numbers are visible on the walls, at night these insects attack the wretched prisoner, causing sharp and unceasing pain from the stings. He has not been allowed, like other prisoners, to use one of his own beds, but has to sleep on a hard and filthy board. He begged that for mercy's sake the door of his prison might be left open to allow him to breathe air freely during some hours at least, and this petition was denied. He eats on the floor without knife or fork; they do not allow him any light, and he is obliged to drink water out of a foul jug, which would make any dog recoil in horror.”

## Literature.

### JOHNSON'S “LIVES OF THE POETS.”\*

Mr. Matthew Arnold's estimate of the worth of literature as an instrument in education is very high. Of this an amusing instance may be found in his last year's report of the elementary and normal schools under his inspection. It is so admirable in its playful style, and so humorous in its unexpected attack upon the popular science of the present day, that it deserves to be rescued from the pages of a Blue Book, and we will therefore give it a wider currency by quoting it. In the examination papers of a training college he found two paraprases of Shakespeare's question, “Canst thou minister to a mind diseased?” One was, “Doctor, can you fulfil the duties of your profession in curing a woman who is distracted?” The second was, “Can you not wait upon the lunatic?” After expressing his surprise that a youth who had been two years in a training college, and for the last of the two years had studied *Macbeth*, should, at his examination, produce such a travesty of the original, he continues:—

Yet such travesties are far too common, and all signs of positive feeling and taste for what is poetically true and beautiful are far too rare. At last year's meeting of the British Association, the president of the section for Mechanical Science told his hearers that “in such communities as ours, the spread of natural science is of far more immediate urgency than any other secondary duty. Whatever else he may know, viewed in the light of modern necessities, a man who is not fairly versed in exact science is only a half-educated man, and if he has substituted literature and history for natural science he has chosen the less useful alternative.” And more and more pressure there will be, especially in the instruction of the children of the working classes, whose time for schooling is short, to substitute natural science for literature and history as the more useful alternative. And what a curious state of things it would be if every scholar who had passed through the course of our primary schools knew that, when a taper burns, the wax is converted into carbonic acid and water, and thought, at the same time, that a good paraphrase for “Canst thou minister to a mind diseased,” was “Can you not wait upon the lunatic!” The problem to be solved is a great deal more complicated than many of the friends of natural science suppose. They see clearly enough, for instance, how the working classes are, in their ignorance, constantly violating the laws of health, and suffering accordingly; and they look to a spread of sound natural science as the remedy. What they do not see is, that to know the laws of health ever so exactly, as a mere piece of positive knowledge, will carry a man in general no great way. To have the power of using, which is the thing wished, these data of natural science, a man must, in general, have first been in some measure moralised; and for moralising him it will be found not easy, I think, to dispense with those old agents—letters, poetry, religion. So let not our teachers be led to imagine, whatever they may hear and see of the call for natural science, that their literary cultivation is unimportant. The fruitful use of natural science itself depends, in a very great degree, on having effected in the whole man, by means of letters, a rise in what the political economists call the “standard of life.”

This view of the relative importance of the study of science and letters is identical with that of Dr. Johnson, as will be seen on reference to p. 54 of this volume. Milton proposed to read chiefly in schools those classical works which treated of physical subjects. Dr. Johnson objected, and on the ground, to use his own words, “that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind, and with those examples which may be said to embody truth, and prove by events the reasonableness of opinions.”

Mr. Arnold is well aware that the method of instruction is of as much importance in education as the choice of the subject. Science might be profitably used as a moralising instrument if the mind of the teacher were thoroughly familiar with his subject, as in the instances of Professor Tyndall's lecture to a class of small boys on a stick of sugar-candy, and Mr. Ruskin's talks with girls on the same subject of crystallisation. It is no slight gain, therefore, to teachers that the first literary critic amongst their contemporaries should edit for their use these six best lives, as he regards them, of Dr. Johnson. In the Preface, Mr. Arnold shows them how literature should be studied. He advises his readers to lay out ideal lines along which the student may travel:—

The thing would be, one imagines, to begin with a very brief introductory sketch of our subject; then to fix a certain series of works to serve as what the

\* *The Six Chief Lives from Johnson's “Lives of the Poets,” with Macaulay's “Life of Johnson.”* Edited, with a Preface, by MATTHEW ARNOLD. (London: Macmillan and Co.)

French, taking an expression from the builder's business, call *points de repère*—points which stand as so many natural centres, and by returning to which we can always find our way again, if we are embarrassed; finally, to mark out a number of illustrative and representative works, connecting themselves with each of these *points de repère*. In the introductory sketch we are among generalities; in the group of illustrative works we are amongst details: generalities and details have both of them their perils for the learner. It is evident that, for purposes of education, the most important parts by far in our scheme are what we call the *points de repère*.

Such rallying points Mr. Arnold considers these six lives to be, stretching as they do over a space of a hundred and fifty years, “from 1608, the year of Milton's birth, down to 1771, the date of the death of Gray.” Why he calls them Johnson's *best* is, we presume, because they are best adapted to his purpose. Otherwise we should express surprise that the life of Savage is omitted, which has always seemed to us to be amongst the best. Mr. Arnold considers himself fortunate in having been successful in his application to the proprietors of the “Encyclopaedia Britannica” for permission to reprint Lord Macaulay's “Life of Dr. Johnson.” It is perilous to differ from so accomplished a master of letters, but we venture to do so in this matter. Macaulay's life, like his celebrated review of Croker's *Boswell*, is too gaudy in style, too one-sided in its representations, too narrow in its view. It is an injury to a young mind to trust to such decisive judgments against *Boswell* and Mrs. Thrale as are expressed by Macaulay. It is surely an exaggeration to say of the latter that “she fled from the laughter and hisses of her countrymen and country-women to a land where she was unknown, hastened across Mont Cenis, and learned, while passing a merry Christmas of concerts and lemonade parties at Milan, that the great man with whose name hers is inseparably associated, had ceased to exist.” This style of composition is likely to be admired by boys who will imitate its glitter and not trouble themselves with its exaggeration. After again reading Macaulay's “Life” we turned to Leslie Stephens' “Johnson,” and could not but regret that it had not been selected in preference to the former. However, we may well be thankful for what is given us in this volume. Mr. Arnold rendered an unspeakable service to readers of the Bible when he edited the latter portion of *Isaiah* and explained the historical relation of the Jews of the exile to other nations. A scarcely less valuable service has he rendered to the students of English literature by this edition of these six lives by Johnson. We should certainly like to have more of Mr. Arnold in it; but what he has written so teems with suggestions for teachers and students, and is so full of interest for the general reader, that we hope it will have a large circulation.

### SINAI IN ARABIA.\*

This book, which by an accident has lain unnoticed so long, has a kind of pathetic claim on our indulgence, as being the record of the last exploit of a very successful traveller and able writer. Mrs. Beke has well performed her mournful duty in giving it to the public, having clearly spared no pains or expense to make it worthy of acceptance, and having triumphed over the ordinary reluctance which would be felt by an invalid to undertake the labourious task of seeing such a book through the press.

With much that is plausible in the work, and not a little that is dogmatic, Dr. Beke shows great decision, courage, and ingenuity. He set out on his journey to the Desert el-Tih with a foregone conclusion that the true Sinai had not yet been found, and with a resolve to find it. He treats with something little short of contempt the opinions of Robinson, Dean Stanley, and Professor E. H. Palmer, who are in favour of the now famous “Ras Sufsa” as the true Sinai. It is quite possible that the rather too-pronounced assertion of “discovery” might not have been so emphasised if he had himself lived to revise the book—the latter part of which consists of letters which he wrote home to Mrs. Beke, with geological notes by his companion, Mr. J. Milne, F.G.S., and cumbrous appendices. A very great deal in these letters had much better have been retrenched. With Dr. Beke's arguments against either Jebel Serbal or Jebel Musa we very fully agree, and particularly when he writes:—

When the Jews, and after them the Christians of Egypt, began to consider and to investigate the topography of the regions which they connected with the giving of the law, they probably, in the first instance, indiscriminately applied the designation of Sinai or Horeb to the whole of the Black Mountains (*Μέλανα βουνά*) of the Greco-Pelusian geographer, Claudius Ptolemy; which range might reasonably be regarded from a distance as a single mountain-mass, culminating in the

\* *The Late Dr. Charles Beke's Discoveries of Sinai in Arabia and of Midian.* Edited by his WIDOW. (Trübner and Co.)

peak of the Um Shaumer, with an elevation of 8,449 feet above the sea.

And again:—

It is scarcely necessary to explain that the arguments of Lepsius and his followers in proof of the superior claim of Jebel Serbal over Jebel Musa are based on the gratuitous assumption that one of the two must necessarily be the true Mount Sinai. As, however, I think I shall be able to show, the claim of the one mountain has no better foundation than that of the other. It would be altogether beside my purpose to discuss their respective merits.

In the consideration of this shifting from time to time of the name Sinai or Horeb from one mountain peak to another within the peninsula, the especial point to be borne in mind is the order of succession, and this clearly appears to be—first, Serbal; secondly, Jebel Katarina; thirdly, Jebel Musa; and now, of late years, Ras Sufsefah. Such being the case, it is manifest that everything like an appeal to tradition must be cast to the winds, except perhaps in the case of Jebel Serbal alone, which mountain has at all events the special and exclusive merit of having been deemed to be the Mountain of God before the upstart Jebel Musa was even thought of as such.

But notwithstanding the force of the direct application of the objection here raised, it is even more fatal to the pretensions of both Jebel Katarina and Jebel Musa; because such pretensions are subordinate to those of Jebel Serbal, and cannot have arisen until after the traditional repute of the latter, if not entirely extinct, was already on the wane, and therefore could the more easily be superseded by its younger, more pretentious, and (as the mendacious inscriptions on the convent wall and Entychius's false statement testify) more unscrupulous rival.

Having said this much, I feel myself dispensed from taking any further notice of all and singular the rival mountain summits within the region between the Gulf of Suez and Akaba, which has hitherto erroneously borne the name of the Peninsula of Mount Sinai, but which I propose to call henceforth the Peninsula of Pharan—the country of the *Lapis Pharanites* (turquoise) of Pliny—and I give it the name it bore in the earliest ages of Christianity, as a standing protest and memorial against the identifications of any place within that peninsula with the Paran of Scripture.

But we really do not think that Dr. Beke has successfully disposed of the claims of Ras Sufsefah. Dean Stanley has well said that the plain below remains the essential feature of the Israelite camp. That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness. . . . The plain itself is not broken and uneven and narrowly shut in, like almost all others in the range, but presents a long and retiring sweep, against which the people could "remove and stand afar off."

Dr. Beke, in fact, removes his Sinai from the traditional region altogether, and ventures on the daring resource of re-naming the whole district and conveying its name to another region. He places the true Sinai at the northern end of the Gulf of Akaba, and thus describes it:—

Mount Bâghîr is one of the loftiest peaks of the range of mountains on the east side of Wady Arabah and the west side of Wady Ithem, overhanging the latter. It consists of a mass of red or pink granite, which, in places where it is weathered, has assumed a dark brown hue. Where it is disintegrated the felspar and lighter mica have, to a great extent, been washed away, leaving a rough, gravelly surface of quartz, which is of course only superficial, crushing under one's feet as one walks along. This granite contains but little mica as compared with other granites, and there are places where the rock consists of quartz and massive felspar alone, no mica being visible.

On the north-west side of the mountain a portion of the granite looks at a distance like a brownish yellow coarse sandstone, weathering with rounded surfaces. In this number of cavities can be seen, generally ranging in size from a cocoa-nut to a man's head. On striking the rock with the hammer, it has not the usual clear ring of a solid rock, but gives a dull sound, owing to the surface being disintegrated, and tending to split off in flakes, which can be easily separated with the sharp edge of the hammer.

If ingenuity would suffice we should be compelled to admit that Dr. Beke had proved his case. But he evades a number of difficulties while trying to solve others, and certainly his site does not fall in well with the identification of other places such as Rephidim. We shall not follow him in his more detailed proofs. For these, curious readers must go to the massive volume; we prefer to insert here Dr. Beke's opinion of the Bedawin, which is hardly so favourable as that of some other travellers:—

I cannot expect respectable and tax-paying Englishmen to enter with much appreciation into the Bedawin question, and I know the prejudice that exists, in this country particularly, against the extinction of a romantic [whence the romance?] and interesting race. The sympathy already wasted on the red man of North America [false sentiment] warns me that I am treading on delicate ground, but I must nevertheless state my belief that the *noble savage* [a savage race is to mankind what a savage member of society is to society] is a simple and unmitigated nuisance. To the Bedawi this applies even more forcibly still, for wherever he goes he brings with him ruin, violence, and neglect. To call him a "son of the desert" is a misnomer; half the desert owes its existence to him, and many a fertile plain from which he has driven its useful and industrious inhabitants becomes, in his hands, like the "South Country," a parched barren wilderness.

But occasionally we are compelled to believe that Dr. Beke was too facile in accepting the words of Arabs, who can sometimes adroitly adapt themselves to a traveller's humour; as in this case:—

I am told there was a large American party here a few days ago, a Dr. Bartlett and company, who were very sorry they had missed me. *À propos* of Dean Stanley's "three low peaks," I have just seen Abdullah Joseph, who was the dean's dragoman eighteen years ago, and went with him to Petra, passing Jebel-e-Nur, and he tells me that it is a common Arab tradition that this is the true Sinai; and yet he never told Dean Stanley, nor, according to his account, has he mentioned it to any other traveller. I cannot make this out. The man says, and not without some show of reason, that the Arab tradition is more to be trusted than the Christian one, because they have had it from father to son.

We may add that the portrait of Dr. Beke, from a photograph, is very admirable for expression and character.

#### "THE TROUBADOURS."\*

Mr. Heuffer has written a most admirable treatise, exhibiting the results of careful research, and not a little skill in composition. We fear, however, that his purpose is one which he will find it hard to accomplish. He tells us that his aim was to write a popular treatise on the Troubadours, "to attract learners rather than to teach more or less proficient students. In plain language, I wished in the first instance to write a readable book." His book certainly is readable, and that in the best sense; but deeply as the Provengal literature influenced that of France and Italy, supplying to both not a little of their delicacy and refinement of form, it is only students, and students of a certain kind, who are likely to be deeply interested in the subject. The Provengal literature was limited in its scope for two chief reasons. The first is, that it represented or reflected a merely sectarian ideal. Mr. Heuffer well and faithfully points out that the Troubadours (who stood to the joglars very much as Mr. Tennyson might be said to stand to a singer who had gained reputation by brilliant rendering of one or other of his songs) were largely of the aristocratic caste, counting among their number kings and princes; and that their poetry was, in a most express sense, written for a class. It dealt much in the refinements of secondary motives; and it is noticeable that the author has to offer some kind of mild apology for the condition of society, in which husbands not only condoned the amours of wives with the bards, but sometimes so surrendered themselves to the spirit of the time as to find their chief honour in the sweet strains of praise that were addressed to their partners. The marriage-tie was thus invested with a prosaic and subsidiary air that the Troubadour might assert his *raison d'être*.

The second reason is that the Provengal language, as it represented a sectional experience, soon became a merely literary medium, and, enriched no more by contact with the living fountains of a full, varied, and natural experience, became stereotyped, and wasted itself in repetition and imitation, yielding up all that was of value in it to the more vital and appropriate genius of the new tongues that passed from mere vernacular into literary mediums on the demise of the Latin towards the close of the Middle Ages. Italy perhaps derived most—elevating and spiritualising the images which the Troubadours sometimes had perverted by double meanings. In Italy, indeed, prior to the appearance of Dante's great poem, the poetic succession ran in two lines—the one the legitimate successors of the Troubadours on the sensual or realistic side, as seen in, say, Cecco Angiolieri, and the other in, say, the mystical, ideal, and almost fantastic Guido Cavalcanti, and in Petrarch and Dante. It was well for Italian literature that this side prevailed.

The peculiar charm, the refinement, the interposition of some female ideal lifted above the cold necessities of an actual and prosaic environment—this was the guerdon which Italian genius drew from the singers who preceded them. Mr. Heuffer, as, indeed, lay more particularly in the line of his subject, is more careful to discriminate what Dante derived from the Troubadours in respect of rhyme and rhythm, and he has treated these points in the most masterly manner; but a whole treatise might be written on the essential relationship—the influence of spirit and association of ideas. It is altogether a wide subject, and Mr. Heuffer has brought the varied material, for the first time, into available form in English. His earlier chapters are really masterly, full of suggestive passages and relieved by the aptest anecdotes and bits of biographical reference. The chapter on the "Courts of Love" is good and informing, but we think it might have been longer, and

\* *The Troubadours. A History of Provengal Life and Literature in the Middle Ages.* By FRANCIS HEUFFER. (Chatto and Windus.)

especially might have more prominently dealt with one point which Mr. Henry Holbeach did not omit to hint at in his "Chaucer's England."

Our space will not allow us to attempt any further outline of this admirable and instructive book, but we must give a specimen or two of Mr. Heuffer's style. Here is a good general picture of the Troubadour:—

To the Troubadour, the undisputed leader of the poetic profession, we must turn first. It has been at all times, and is still, an all but impossible task to define the social position of a literary man and literary man. So much depends upon the success in his profession, his family, his personal bearing, and a general rule can never comprise all individual cases. The same applies to the Provengal poets of the Middle Ages. It would be absurd to say differences of rank did not exist in that primitive republic of letters. The composite nature of a profession, the humbler associates of which were often fain to amuse popular audiences at wakes and fairs with rude songs or tricks of jugglery, entirely precludes the social equality of all its members. But in the art of poetry a common ground was at least established, where men of all classes met on equal terms, and where the chance of success was little, if at all, furthered by accidental advantages of birth. The maxim of *carrière ouverte au talent* was fully carried out, and we find that the most celebrated Troubadours were frequently men of low origin, who by mere dint of genius conquered fame and gain. Folquet for instance, the gay Troubadour, subsequently Bishop of Toulouse, and zealous persecutor of the Albigois heretics, was the son of a simple merchant, and the great Bernhard of Ventadorn seems to have been of still humbler descent—at least, if we may believe the testimony of an amiable brother poet who delights in informing the public that Bernhard's father was a common serving-man, good at shooting with the bow, and that his mother gathered brushwood to light the fires. Marcabrus, another celebrated and at the same time most eccentric Troubadour, was, according to one account, a foundling left at the gate of a rich man, while another biography calls him the (apparently illegitimate) son of a poor woman of the name of Bruna, the latter statement being confirmed by the Troubadour's own boast:—

Marcabrus lo filha Na Bruna  
Fo ergendratz er tal luna  
Qe and non amet neguna  
Ne d'autra non fo amatz.

In English: Marcabrus, the son of Madame Bruna, was begotten under such a moon that he never loved a woman, and never was loved by one.

But by far the largest proportion of the Troubadours known to us—fifty-seven in number—belong to the nobility. . . . In several instances poverty is distinctly mentioned as the cause for adopting the profession of a troubadour.

And in the following passage we certainly have a very clear analysis of one of the causes—as already hinted—which led to the decay of the Provengal poetry:—

We here once again touch upon that pride and bane of Provengal poetry—form. That much freshness of expression, much genuine fervour of inspiration, has been sacrificed to this Moloch, is not a matter of doubt. The sameness of type observable in a whole galaxy of gifted, and no doubt variously gifted poets, cannot be explained from any other cause. For not only did the observance of certain external niceties absorb a great part of the poet's energy, but the habit of such observance gradually encroached even on his cast of thought, certain feelings and ideas gradually grew into established formulas. The absence of a true sympathy with Nature in the works of the Troubadours is a case in point. Originally such a feeling must have existed; the very common occurrence at the beginning of a love song of some remarks on the beauties of spring, the song of birds, and the like, tends to prove it. But unfortunately the similarity of these preludes and the narrow range of objects to which they refer, are a proof equally of the detrimental force of the "set speech" above alluded to. For one Gaucelm Faidit, who feels genuine delight in the "rosinholot salvage," the "wild nightingale," there are twenty Troubadours who speak of the sweet-toned songster with perfect indifference, and merely as a matter of custom. Even the main and moving subject of the canzo, the lady, does not always escape the same fate. She also frequently becomes a barren symbol, to be described according to a certain code of beauty, and to be addressed in certain well-turned phrases.

And we must add that the publishers have certainly not failed in any point to do all that printing, paper, and binding can do to make "The Troubadours" a beautiful book.

#### "EGYPTIAN BELIEF AND MODERN THOUGHT."\*

When Mr. Maurice published his "Religions of the World" grave fault was found with him in several quarters for his tendency to see in old-world systems the forecast or prophecy of the leading ideas and ceremonies of Christianity. He possessed great powers of intellect, and his fine instinct for detecting a dim truth amid the vague phantasies and confusions of symbol stood him in good stead. If Mr. Maurice had lived to embody in his book the results of recent researches, not a little would have been held as proved which stands there merely as suggested. Hinduism, Buddhism, Taoism, Confucianism, and other religions have been carefully studied, always with such results as would lead one to the idea that "God never wholly left himself without a witness in the hearts of men," whose whole life seemed in many cases a weary groping towards the light. Of all countries

\* *Egyptian Belief and Modern Thought.* By JAMES BONWICK, F.R.G.S., Author of "Pyramid Facts and Fancies." (C. Kegan Paul and Co.)

Egypt seems to come closest in many respects to Christian idea and belief.

Mr. James Bonwick has certainly done a service in collecting together and setting forth so clearly and skilfully as he has done the later results of research in all that pertains to early Egyptian religion and worship. He tells us that he "had no views of his own to propound" when he adventured on the task; which is certainly a great advantage, though it might have been in his favour had he possessed more original knowledge of the subject. But this very circumstance must be regarded as a tribute to his industry and thoroughness, especially when we add that he has left no corner unexamined, nor failed to find the most obscure volumes likely to yield him a fresh fact or inference. His book, therefore, is a complete compendium of all that has been said or written of the least note about the religion of early Egypt.

It is not impossible that many may be startled by the great antiquity claimed for the Egyptians, but monuments and records establish it. Our author says—

It is now generally granted by Egyptologists that the empire was founded 5,000 years before the Christian era, and that even then there was an established religion. . . . We must go further back in the prehistoric ages for our investigations of the origin of the religion of Egypt.

The sacred books of Egypt surpass all others in antiquity. The "Book of the Dead"—which Mr. Stuart Poole has done so much to decipher and interpret—is, in part at least, a couple of thousand years older than the Vedas of India. Through it and the many epitaphs existent it is possible to come close to the Egyptian ideas of death and a future life. "The immortality of the soul" was undoubtedly held.

On one papyrus are the words:—"His soul is living eternally." . . . On every stele, on every funeral inscription, the deceased is described as the *ever living*. A sarcophagus often bore the words, 'Thy soul is living.'

Even at that remote period the doctrine of *election* was "strongly insisted upon." Only the *elect* on whom the Water of Life or the fruit of the Tree of Life was bestowed as a gift were to be saved. Mr. Bonwick, having begun with the "funeral rites," then proceeds to describe the Egyptian beliefs respecting Hades, Heaven, Purgatory, and Hell. *Amenti*, the *Underworld* of the Egyptians, corresponds to the Greek *Hades* and the Jewish *Sheol*. Like the former it has its Cerberus and its Charon; and, curiously enough, its King's name, *Ro-t-Amenti*, bears a strong resemblance to the Greek *Rhadamanthus*. Like the Greek Hercules, too, the Egyptian *Ishtar*, after having descended into this, the "land of no return," found means to re-ascend into the upper world. The following description from an old papyrus is conceived in the very spirit of *Eccles. ix.* :—

The *Amenti* is a land of heavy sleep and darkness, a house of grief for those who stay there. They sleep in incorruptible forms, they walk not to see their brethren, they no more recognise father and mother, their hearts have no more feeling toward their wife and children. This is the dwelling of a god named *All-Dead*. . . . Great and little are the same to him. Each trembles to pray to him, for he hears not. Nobody can praise him, for he pays no regard to those who adore him. He notices no offering that any may bring him.

The chapters on the "Gods and their meaning," the myth of Osiris and other myths, symbolic religion, animal and tree worship, king and star worship—and so on, are all marked by the same extensive grasp, and careful, clear arrangement. Mr. Bonwick has a good deal to say, too, of the religion of magic, priests and priestesses and temple worship—elements which were of great importance in Egyptian religion. Now and then we find even in these remote days religious practices and rites which come wonderfully near to some of those most common amongst Christians. This is the point which is likely to be of most interest to the general reader—to trace out these most unaccountable resemblances. For through a very tortuous admixture of symbol and image certain very clear ideas are reached—first, immortality of the soul, with its correlatives of reward and punishment, and flowing out of these a whole *catena* of doctrines. There is a veritable Logos, and therefore an incarnation. The Religious Tract Society's work on Egypt says:—"The great hope and end, therefore, which this superstition held forth to its votaries on the consummation of their religion was the birth of a God; their expectation being evidently not metaphysical but real, because they always identified it with actual occurrences." And another good authority adds:—

The birth of this great and all-powerful being, his manifestation as an infant, his nurture and education through the succeeding periods of childhood and youth, constituted the grand mystery of the entire system; and, more astonishing than all, he also undergoes a succession of births through a descending series of emanations, harmonising perfectly with the doctrine of

metempsychosis, so well known to be peculiar to the Egyptian priesthood, conveying by a metaphor not to be mistaken their persuasion that the same august being would at some time become incarnate and be born upon earth as an infant.

And this incarnation idea is not the vulgar, coarse, and sensual story of Greek mythology, but refined, moral, and spiritual. Thus Ra was born from the side of his mother, the ethereal Nout, but was not engendered. The earth-born Osiris comes modestly before us, though evidently of Divine origin. And the Resurrection, not less than the Incarnation and death of the Logos, is illustrated in the history of Osiris. Then an Ascension, too, is typified in the same story. The Atonement is clearly symbolised, the gods being themselves supposed to offer themselves as an atoning sacrifice on behalf of the sinner. And justification and salvation were terms often used and well understood in Egypt. Mr. Bonwick, indeed, winds up his chapter on Messiah and Logos worship with these words:—

Mr. W. Harris Cowper calls attention to Horus as "the beloved son of his father," the "sole-begotten of his father," and the "justifier of the righteous." Of "Horus the Redeemer," he says, "in which office he was the vicarious protector of the souls of the deceased in Hades." As introducer of souls to his father, the judge Osiris, that learned and Christian writer adds:—"At his entreaties, the sins which the soul had committed were either atoned for or pardoned." What is commonly called the Christ-idea of humanity thus appears to have been the hope and consolation of the ancient Egyptians so many thousands of years ago.

Sufficient has been said to suggest the general character of this laborious book, which should be valuable as a skilful epitome of results even to students of the science of religion or to comparative mythologists, while the casual general reader, having once taken up the book, will, we should think, not be inclined speedily to put it down again.

#### THE MONTHLY REVIEWS.

The monthly reviews for October have been so largely charged with political and ecclesiastical topics of more than passing interest that we have made them the subjects of independent articles. It was impossible to dismiss in a few brief lines discussions on "Imperialism," by Mr. Lowe; on "Ritualism," by Mr. Gladstone; on "The Dogmatism of Dissent," by Professor Tulloch; on "The Financial Condition of India," by Mr. Hyndman; and "Mr. Mackonochie's Plan of Disestablishment." We have, therefore, given to these topics of the monthlies a more than usually extended notice. There nevertheless remains much of material interest unnoticed, to which attention may be briefly called.

The *Contemporary* is larger in size than its rivals, and the most varied in its contents. It has added to its "Contemporary Thought on the Continent," "Contemporary Literary Chronicles," divided into seven sections, each of which is under the direction of eminent and capable men. There is also an independent article on a literary subject—"Sir Walter Scott and the Romantic Reaction"—which is a protest against the belief that Scott was proud and somewhat vulgar. "Amusements of the People," by Professor W. Stanley Jevons, is a successful description of our popular amusements, but a not very successful suggestion of what they might be. Besides which, there are two papers of great importance—one by Professor F. Newman, on the "Atheistic Controversy"; another, by Dr. Elam, on "Evolution."

The *Fortnightly* has a paper on Charles Lamb by Mr. Pater; the first of a series on "English Jurisprudence," by Mr. Frederic Harrison; a continuation of sketches of "French Literary Men," by Mr. Saintsbury—the subject this month being Dumas; and Mr. John Morley's address on "Economic Science," with some notes.

In the *Nineteenth Century* there is a paper on "Animal Intelligence," being the lecture delivered by Mr. G. J. Romanes before the British Association at Dublin, and which attracted considerable attention at the time. Its conclusion is "that the faculty of speech is alone the ultimate source of that enormous difference which now obtains between the mind of man and the mind of the lower animals." Mr. Gladstone in "The Slicing of Hector," enters a protest against "dividing the Homeric poems into two integral masses." Mr. Gladstone has done his best to show that Hector, at least, is one, and not two Hectors with two different sets of attributes. He concludes by saying, "Hector is likely to survive the ingenious assaults of Homeric dualism, and I hope to have left him, as I found him, in a whole skin."

#### BRIEF NOTICES.

*Sketches of Sermons.* By THOMAS MARTIN HERBERT, M.A. (Printed for private circulation by Unwin Bros.) *Discourses.* By JOHN GUTHRIE,

M.A., D.D. (London: Hodder and Stoughton.) A melancholy interest attaches to these volumes. The first is a posthumous publication. "It is printed in obedience to the strongly expressed wish of many friends for some tangible memorial of the earnest words which stimulated and strengthened them in years gone by." Those who knew Mr. Herbert will be painfully aware that these sermons are a very imperfect indication of his power. They are mere sketches and skeletons which he used to aid his memory, and which he would elaborate and clothe with thought and feeling. Mr. Herbert's death was a great loss to Congregationalism in Manchester, both to the college and the churches. What it was to his personal friends they alone know. The editor of these sermons says wisely and touchingly in the preface: "The Writer of these Sermons has been early taken away, just when those who knew and loved him best judged that he was entering upon useful and congenial work, for which he was well fitted, and from which he could ill be spared. But the Master whom he served judged otherwise, and called him home; and those left behind, disappointed and mourning, can only be still, and recognise, amid their grief, the Master's summons." Dr. Guthrie left his volume of discourses with his friends on the occasion of his departure for a long sea voyage, which he undertook on the advice of a physician. He came to London, but was able to proceed no further. Our readers will have seen from our announcements that he died here. Dr. Guthrie was an able man, though not a popular preacher. He did good work for religion and Non-conformity, and was a great power on the platform of the Temperance League and of the Liberation Society. These discourses are divided into three groups: I. Sermons on Special Occasions; II. Sermons on Difficult Texts; III. Miscellaneous Sermons.

The *Expositor* for October. (Hodder and Stoughton.) Professor Davidson deals with a difficult subject in Messianic prophecy. He asserts the true Messianic character of certain Old Testament passages; but at the same time, in effect, his words limit the Messianic element in them to a *reference* in the mind of the Hebrew writer to a coming Messiah. The form in which the Messianic conception is cast is so far the produce of the prophet's own time that it necessitated even historic inaccuracy in the actual anticipations—e.g., when Micah expects the Messiah to be a deliverer from the Assyrian. This is treading on delicate ground; but we are bound to admit the care and insight of Dr. Davidson's paper. Professor Massie's article is valuable for the classic background it fills in to the distinctly Hebrew conception of "Righteousness." Another paper is needed to show that the *δικαιος* is really the end of the *δικαιοσύνη*—or, in plain English, that we are *treated* as righteous only that we may thereby be helped to become righteous. Principal Fairbairn opens his excellent chapter on the miracles of Christ by a sentence in which we think antithesis carries him away: "Miracles, once regarded as the great bulwark of the Christian faith, are now regarded as its greatest burden." No doubt we look at the supernatural actions of our Lord's life from a different point of view now. Their ethical character and their harmony with Christ's claim rather than their miraculous aspect are more prominent. But we venture to think very few Christian teachers would feel at all relieved in dealing with sceptical inquirers if the miracles of our Lord were expunged from the New Testament. Christ is as much a miracle as anything He did. The Dean of Canterbury, in his short papers, brings us to the death of Jeremiah; and the editor carries his commentary on Job to the end of the controversies with the Friends. Both contributions are equal to any of the previous work of their writers, and what more need we say?

The *Theological Review* (Williams and Norgate) is one of the most scholarly magazines of its class. It is carefully edited, and its articles are the production of competent writers. Students of the Old Testament will find much interest in a paper on the "Goel," and in a review of "Kalisch's Bible Studies." Students of philosophy should read Mr. Levin on the "Philosophy of Kant," and Professor Upton on "James Hinton and His Philosophy."

*Dickinson's Theological Quarterly* and *Dickinson's Homiletic Monthly*. These magazines are intended as helps to preachers. They furnish materials for sermons, and in some cases the form which the materials should take. They are not of a high order of literature, but over-worked preachers or under-educated curates may find them usefully suggestive.

## LEEDS NONCONFORMIST UNION.

The fifth session of the Leeds Nonconformist Union was opened on Friday with a public meeting in the Albert Hall, Leeds; Mr. J. Barran, M.P., presiding. There was a large attendance.

The CHAIRMAN, in opening the proceedings, said that for the last two hundred years in this country Nonconformists had enjoyed a fair share of toleration, and during that time quiet had reigned in their midst. They were thankful for what they now enjoyed, but they were not satisfied. They were not satisfied to live in a state of toleration. The day was when they spoke of civil and religious liberty; now they demanded religious equality. (Cheers.)

The Rev. GEORGE GOULD (Norwich) moved the first resolution, as follows:—

That the success which has attended the efforts of the Leeds Nonconformist Union during the past four years abundantly proves the need and usefulness of such an organisation. This meeting, therefore, urges its claims upon the increased support of the Nonconformists of Leeds and its neighbourhood, and at the same time ventures to commend it to the imitation of Free Churchmen in other parts of the country.

He heartily congratulated the officers and members of that Union on the great success which they had already achieved. The Union had been in existence for four years, and now numbered 1,800 members. He thought this large increase showed that there was a great want in that community for such an organisation, which would bring out into the full light of day the existing feeling in favour of Nonconformist principles, in that vicinity. Referring to the attitude of those who urged that it was time to rest and be thankful and satisfied with what had already been attained, the speaker said he could not understand how men who professedly held principles as the guides of their conduct could venture for a moment to join with those who were desirous of not giving effect to the principles they held in common. Not many years ago at the summons of Mr. Gladstone—(prolonged cheers)—the whole country rang with the cry of justice for Ireland in the disestablishment of the Church of Ireland. He dared say there were many persons in that room not members of the Union who applauded the efforts of that eminent man, and profoundly rejoiced before God that justice was done to Ireland in this matter. He put it to these persons how they could satisfy their consciences in not joining in the efforts of a society which was simply insisting upon justice for England in the disestablishment of the English Church. (Cheers.) It might be said that this was not the time to raise the question. He knew that people had had their attention directed from domestic matters by the dexterous management of a very clever man at the head of our public affairs. But, after all, the question then was whether they, the children of the men who won for them their liberties, were to prove unworthy of having entrusted to them the maintenance of the flag of religious freedom which their fathers unfurled before an astonished world. (Cheers.)

Dr. E. B. UNDERHILL seconded the motion. It was, he said, from a profound religious conviction that Dissenters resisted the intrusion of an alien political element into the service of the Church of Christ. (Hear, hear.) The speaker went on to argue that the connection between the Church and State was in itself contrary to Scripture; but, granting the connection, the Church did not by any means fulfil at present the conditions of holding its State position, which even one of her own eminent ministers, the Rev. Joseph Bardsley, had justly and fairly laid down at the recent Church Congress at Sheffield. One of these conditions which they found conspicuously violated was that clergymen had no right to become the ministers of an Established Church and share in its privileges, whilst at the same time they disregard the conditions on which they were permitted to minister within its fold. ("Hear, hear," and applause.)

Mr. W. WILLIS, Q.C., in supporting the resolution, remarked that no more serious matter engaged the attention of Englishmen at the present time than the healthy condition of the free churches of this land—(Hear, hear)—and whilst his predecessors had called their attention to the disestablishment of the Church of England, at this hour, when they had travelled so far from the vigorous healthy political life which subsisted under Mr. Gladstone—(cheers)—it would take all the energy of Englishmen to rise to the natural dignity which the nation once possessed. But he did not talk now of what opinions Liberals expressed, unless they were prepared to rise up and overthrow Beaconsfield and all his works. (Prolonged cheers.) Therefore, he wanted to turn his attention to that part of this institution which related to the strengthening, invigorating, and instructing of the members of the free churches of this land. (Hear, hear.) He wanted to see an awakening in the free churches of the land to spiritual life, that might in time consume the dross of the Establishment, purify its life, and set its energies free. (Cheers.) Alluding to Mr. Forster, the speaker said that he thought that gentleman had made a grievous mistake in his comprehension of the question of Church and State. To Mr. Forster he would say this—That for a Church which, in the sham election of its bishops, deprived its members of all share in the selection of those who were to have its oversight; for a Church which gave to the infidel and the unbeliever, by the mere force of money, the right to appoint to its administrations without regard to the feelings, opinions, and necessities of the people;

for a Church which required an oath of assent and consent to a Book of Common Prayer; for a Church which contained in its formulæ and Prayer-book the tenets of the Papal Church, corrupting and debasing the Gospel of truth; for a Church which created class distinctions and social tyranny; for a Church which insulted the members of the free churches of the land, who by their skill and labour maintained and created that wealth and those social forces which gave the Church its corporate existence; for such a Church he would give Mr. Forster that which was to be found in their free churches—a deep, awful, sweet, all-enduring religion, free in its character, looking to eternity, and resting only upon God. (Applause.)

Mr. J. S. WRIGHT, Birmingham, moved the second resolution, as follows:—

That in the opinion of this meeting the time has fully come when the Nonconformists of this country and the friends of religious equality generally should, with becoming earnestness, press upon the Liberal leaders the necessity of assuming a bolder attitude in regard to the question of Disestablishment, as the one most essential to a strong and united party capable of exciting the enthusiasm of the electorate; and this meeting further believes there are already two great questions sufficiently ripe for immediate legislation, viz., the case of Disestablishment in Scotland, and that well-nigh intolerable grievance which Mr. Osborne Morgan's Bill is intended to remedy.

He said they sometimes heard dolorous prophecies as to what would happen when the Church of England was disestablished—as men living in this generation would yet see it. (Hear, hear.) In the United States, however, there was no Established Church, and none would say that the people of the United States were less religious than the English. Our own children in the colonies had in this matter shown themselves wiser than us, having disestablished the Church, and they were certainly not less religious. In our colonies the chapels were not empty nor the churches forsaken, and religious truth prevailed there quite as much as here. If these examples were not enough, surely that of Scotland was conclusive, for there the free churches were most prosperous and full of vigour; indeed, the religious life of Scotland had been far more intense and earnest since the Disruption than ever it was before. (Hear, hear.) The Church of England was no longer the church of the majority of the nation. (Applause.) There might be some excuse for an Established Church in early days when there was very little dissent, when people were nearly all of one mind—that was, what mind they had. (Laughter.) But now, he did not hesitate to say that the Church was the Church of the minority. Beyond all, he maintained that the Church was recreant to its principles, having so largely departed from its Protestant character. (Hear, hear.) It was chiefly outside of the large towns that the oppression and unfair influences of the Church of England were most felt, in petty persecution, social exclusion of Dissenters, and in many other ways in which we in towns had little knowledge. In many a village, for a man to say he was a Dissenter was almost to cut himself off from even the chance of earning a living. ("Shame.") He was disposed to think that the question of Disestablishment in Wales was now ready for settlement; but, certainly, the two subjects named at the close of his resolution were already ripe. (Cheers.)

Mr. H. M. BOMPAS, Q.C., seconded the resolution. He said that after all the great question with regard to the Church of England was not a political but a spiritual question. (Applause.) If this was a question of right and wrong (and he thought Mr. Willis had shown that it was so), they had not to consider whether this was a prudent or good time to disestablish the Church of England; they were not to consider those various evils which people fancied in their minds would arise; but they had to say, "Is it right?" and if it was right they said, "Do right, and the result you need never fear." He thought the time had come when they should press upon the Government the necessity of doing all they could in this matter. It was said they must trust to the Liberal party. He believed in the union of the Liberal party, and thought they would do no good by splitting it. (Hear, hear.) But they had now in most places a system of choosing a certain number of gentlemen to select their Parliamentary candidates. He believed they could return from their Four Hundred, or Three Hundred, or whatever it might be, a majority of gentlemen who were favourable to the great principles of freedom and religious liberty; and in many cases they did so. Let them not be afraid of their principles. (Cheers.)

Mr. J. W. WILLIAMS proposed a vote of thanks to the speakers, and intimated the arrangements of the Union for the ensuing session. The Rev. W.M. THOMAS seconded the resolution, which was adopted.

Major-General Sir HENRY HAVELOCK, M.P., who was the next speaker, said he was not quite sure that he could have expressed his entire concurrence with all the points of the resolution which had originally been placed in his hands. It seemed to him to express a doubt as to the whole-heartedness on the question of disestablishment of those who were their political leaders. With all due deference to the resolution, he might say that, as far as his observation and judgment went, there was not the shadow of any half-heartedness or want of resolution on those whom they had the honour of calling their leaders. He had sat behind Lord Hartington for four years, and during that time he had not only given him his cordial support, but had watched his

political action closely. His opinion was that Lord Hartington was whole-hearted upon the question. (Applause.) He believed that when he informed the people of Scotland that as soon as they had made up their minds on the subject he was willing to take the lead, that he said that which was really at the bottom of his heart. (Applause.) It appeared to him that they had a kind of waiting period to go through in this matter. Disestablishment, connected or unconnected with disendowment, was a matter which, he believed, they all had at heart, because it was a thing which they held as a matter of principle—(applause)—a principle first of all religious, and then political. He did not attempt to divide these two, because they could not be divided. (Applause.) But they could not expect the mass of the people of the country at present to see eye to eye with them in the matter; therefore, what they had to do was, by the enunciation of true principles in every circle to educate their neighbours to the same point of view which they held themselves. (Applause.) And as soon as that was done—as soon as the mass of the English people, or as soon as the great bulk of the Liberals—for they had still to convert a great many—were of opinion that this question was ripe for action, they might depend upon it that Lord Hartington would not be the man to hold back from giving expression to their opinions. (Applause.) He believed that between Mr. Gladstone and the Dissenters there was springing up and gradually growing what he might call a natural connection of sentiment. (Applause.) There were none upon whom he could more thoroughly rely than the Nonconformists of England. (Applause.) He cordially agreed with the statement that if the disestablishment of the Church of England came about, it would not be from any action on their part from without, but from the irresistible forces that were within it, working so as to rend it asunder. One of those forces was the natural injustice and the intolerable intolerance which existed in regard to the denial to them of the simple and bare justice which which they claimed in respect of the burial question. (Applause.) In conclusion, the speaker proposed a vote of thanks to the chairman.

The Rev. WM. CURRIE seconded the motion, and a vote of thanks to the chairman terminated the proceedings.

## DIOCESAN CONFERENCES.

The annual conferences, which are attended by the laity as well as the clergy, have been held during the past week at Ripon, Wells, Chichester, Oxford, and elsewhere, but we have not space to notice their proceedings at any length. The Carlisle Diocesan Conference on Wednesday, by 19 votes to 15, passed a resolution expressing general approval of the Burials Bill introduced into the House of Commons by Mr. Balfour.

The bishop of the diocese opened the Ripon conference with a long address, in the course of which he alluded to the external dangers that menaced the Church, and said:—

Outside the limits of our Church every one knows there is a compact, powerful, busy organisation, framed for the express purpose of disestablishing and disendowing the Church. I do not myself dread the results of that organisation. ("Hear, hear," and applause.) I don't think it will succeed; but whether this be so or not, at all events it is very natural that the Church should have a say in the matter. (Hear, hear.) If you tell a man you wish to knock him down and rifle his pockets, you can't be very much surprised if he wishes to have his voice heard in the matter. (Applause.) And as there are those in this country now who wish to disestablish the Church and to disendow her, I think it is only right that the Church should have the opportunity of expressing her views on the matter, and saying whether she is willing to undergo this double operation of being first disestablished and then disendowed. (Applause.) Then there is another reason why the Church should have the opportunity of expressing her views on the matter, and it is this. The arguments used on the part of those who profess to be the friends of the Church, and who believe, or who assert, at all events, that this process of disestablishment and disendowment will be very beneficial to the Church, are by no means always founded in truth. ("Hear, hear," and applause.) Wherever the Liberation Society obtains entrance into a parish you are sure to find handbills or tracts circulated which speak of "a State-paid clergy," "a State-paid Church," and a variety of other statements of that kind. Now let this question be thoroughly sifted. Let it be ascertained upon what ground it is alleged that the Church of England is a "State-paid Church," or upon what authority it is put forth that any one of her clergy receives his payments from the State. And when these questions are thoroughly sifted, and when it is found that the title "a State Church," or "a State-paid clergy," is altogether a misnomer, we may all be the better for detecting the error which is so common with respect to that particular question.

His lordship thought it a lamentable thing when the clergy, as was sometimes the case, claim to be free from lawful authority, and to be guided only by their own will in matters wherein they ought to submit to the law, and he hoped that conference would do something to check the evil in their own diocese. The meeting together of the clergy and laity on equal terms would dissipate a vast amount of prejudice, and though diversities would always exist, they would show those diversities to be on minor points. At the second day's sitting of the Ripon Conference the principal subject under discussion was the proposed subdivision of the diocese. The conference formally approved of the subdivision and of the creation of a see of Wakefield. The Bishop of Ripon further expressed

his approval of the scheme, and it was stated that some 30,000£ out of the 85,000£ which was necessary to found the new see had been raised.

At the Oxford Conference a long and excited debate took place upon a motion made by the Rev. E. A. Knox, declaring that the teaching of Cuddesdon College was not entitled to the confidence of members of the Church of England. Sir Robert Phillimore moved that the subject be not entertained; and this was ultimately carried by a majority of 252 to 75, and the bishop promised that he would look well after the institution. [It is probable that a good deal of the interest shown in respect to this discussion was owing to the statement of an Oxford paper to the effect that a recent list of seceders to Rome contains the names of eleven who were formerly students at Cuddesdon, and that out of the 353 clergymen educated at that college who are now serving the English Church, the enormous proportion of 236, at least, have publicly adhered in one way or other to the teaching of the extreme Ritualists.] Another subject discussed was that of Sunday observance, which was introduced by Mr. Walter, M.P., who moved the following resolution:—"This Conference commends to Churchmen throughout the diocese the duty of promoting a better observance of the Lord's Day in their respective parishes." Mr. Walter said that he would rather see Sabbatarianism or over-strictness than the Continental system. Mr. Wallace moved as a rider:—"That the conference petition Parliament to close the public-houses on Sunday or shorten the hours"; and both the motion and the rider were carried.

At the Winchester Conference on Thursday the spread of scepticism and the best way of dealing with it was the subject of discussion. Amongst the speakers was Lord Carnarvon, who expressed his belief that unbelief had not so much increased as that it had taken new forms; that the more cultivated sceptics were far more reverential than of old; that great forbearance was necessary in dealing with honest doubt; that sermons were an inadequate means of coping with the evil; and that what was wanted so far as books were concerned, was a short, simple, compendious book, drawn up by a master hand. From his own experience of the literature on this subject, he should say that was a requirement never yet perfectly and completely supplied.

#### LORD SELBORNE ON DISESTABLISHMENT.

At Friday's meeting of the Winchester Diocesan Conference the Rev. W. H. LUCAS moved the following resolution:—

That it is the duty of Churchmen to resist the attacks which are made upon the property and position of the Church.

He said that the question, "Is the Church of England worth preserving?" was recently put, and a large section of the people replied most emphatically, "No!" They said that the Church of England might exist despoiled of her endowments, side by side with the 150 sects now existing; but that they will have no more State-endowed or State-established Churches. But if Churchmen admitted the premises of the Liberationists, he could not see how they could resist their conclusions. They told English people that the property of the Church of England was formerly the property of the Church of Rome; that some 300 years ago the Crown and Parliament suppressed the Church of Rome in England, and took away her endowments, and, after providing for the king and his nobles, handed the revenues of the Roman Catholic Church to the new institution invented by Parliament. This was the teaching of the Liberationists, and if their statements were true the State could undo that which it had done—could abolish that which it had called into being. But (the rev. gentleman argued) the whole theory of the Liberationists was a fable. He spoke of the attacks of the Liberationists on the churchyards as their first assault on the Church's position, but he counselled his brethren not to yield, but to resist all these encroachments, which, if successful, would only lead to fresh attacks.

Lord SELBORNE (who could not be present during the day) forwarded a paper on this subject, which was read by Dr. Riddings, Head-Master of Winchester College. His lordship expressed his belief that it would not be possible to dissolve the formal relations between Church and State in this country without giving an impulse to revolutionary movements, and weakening the social bond that now united men of all classes in a common sense of public duty. The ecclesiastical would become (as it was in the centuries before Constantine, and as it is now in some foreign countries) separate from the public interest, and would be removed from sympathy with, and perhaps might become antagonistic to, the settled policy of the State. Such a condition of things would be disadvantageous, if not dangerous, to the State, and Lord Selborne sees no ground for thinking that it would be wholesome or beneficial to the Church. It would be a poor consolation for the loss of her large means of usefulness, the accumulated fruits of the piety of ages, that some abuses would disappear with disestablishment. Churchmen who think it their duty to resist attacks from without upon the property and position of the Church must, however, be prepared to submit to the laws, whether of State or Church, by which the title to that property and position is regulated, and to the courts by which those laws are interpreted and administered. The legislative and judicial supremacy of the Crown is the key-stone of the whole existing relations between

Church and State in this country, and it would be the blindest self-delusion to suppose that it could be got rid of, or for any long time practically resisted, without leading as an inevitable consequence of disestablishment and disendowment. With respect to judicature, the legislation of a disestablished Church might make it either more easy or more difficult to repress offences against Church law, possibly without diminishing in the former case the number of persons dissatisfied with adverse decisions, or increasing in the latter the purity and unity of the Church, but it could not take away the judicial supremacy of the Crown. It might be part of the voluntary compact of a disestablished Church to exclude as far as possible any review of ecclesiastical decisions by the civil power; but miscarriages must be liable from time to time to occur, which the temporal powers might regard as affecting the substance of the voluntary jurisdictions and rendering its decisions null, and nothing could prevent Parliament from legislating at any time, if it thought fit, so as to authorise the State courts to review on its whole merits, or to disregard altogether, any sentence whatever of any voluntary Church judicature.

After discussion the chairman (the Bishop of Winchester) said that the question of disendowment was most intimately connected with the question of disestablishment. They never would have one without the other. Disestablishment without disendowment would make the Church so strong that the nation would never endure it; disendowment without disestablishment would make the Church so weak that the Church could not possibly bear it. It was said to be a layman's question, and no doubt it was so, but it was also a clergyman's question, because he felt as certain as he could feel about anything future that the Church of England would never be disestablished or disendowed, except it were brought about in some way by the fault of the clergy. (Applause.) When it did go, he believed it would necessarily bring about a great social revolution with it. (Hear, hear.) His lordship quoted the advice given by several American bishops to the clergy of the Church of England which was to the effect that they should by no means give up their endowments as long as it was possible to keep them. (Hear, hear.) They said it would be impossible to establish such a thing in America, but that American clergymen would never assist in any way in bringing about disestablishment in the Church of England.

#### THE SUMMER WORK OF THE LIBERATION SOCIETY.

Reviewing the operations carried on by the agents of the society during the summer season which closed with September, the *Liberator* of the present month states that there have been held about 170 meetings, most of them in the open air. Nearly all of them have, from week to week, been noticed in our columns. Those held out of doors appear to have been remarkably successful, and very often the people came from miles around to attend them. On these occasions the publications of the society have been eagerly received; but this work has not been confined to meetings. "Means have been taken during the summer for a wide distribution of the society's literature throughout the kingdom. Since the 1st of May that distribution has amounted to upwards of a million. The three new book-tracts have been very popular, and the demand for them does not yet decrease. Of these no fewer than 400,000 have been distributed. It is not necessary to give particulars of circulation, but we may say that the tracts must have reached the hands of electors, and those who will one day be electors, in some thousands of parishes. This is work that must be done repeatedly; for it is desirable that the changing aspects of the disestablishment question, as well as all new and important facts, should be rapidly placed in the possession of the people. It will be seen from this statement that the executive committee have not been idle during what is termed the holiday season. Notwithstanding that the season has been in many respects unfavourable, better work of its kind has probably never been done."

The week before last lectures were delivered by Mr. Lummi at Emmeth, Walton, Parson Drove, and High Walpole in Cambridgeshire with encouraging results. The Rev. E. Hipwood lectured at Whitwick, and a meeting was held at Rawmarsh.

Last week Mr. G. Hastings, the Midland Counties agent of the society, gave addresses on several phases of the church questions at Longford, Wykensquare, Chilton, and Attleborough, and the meetings were well attended. Mr. Hipwood has also lectured at Stoney Stanton.

Mr. Elliot Stock announces "The Poets Laureate of England," by Walter Hamilton.—"The Four Gardens," a Solemn Imagery, in seven parts.—"Chimes from By-Gone Years," with an Introduction by the Bishop of Ripon.—"The Shadow of Coming Truth," a Contribution to Modern Religious Thought.—"Notes on the Gospel of St. Matthew," by the Rev. S. A. Griffiths, with an Introduction by the Bishop of Worcester.—"Julia Ingrand," a Novel from the Spanish of Don Martin Palmer.—The Fourth Volume of the Old Testament Section of the "Biblical Museum."—"Biblical Things not Generally Known."—And a *fac-simile* reproduction of the "Imitation of Christ," in the Handwriting of Thomas à Kempis, dated 1441.

#### CONGREGATIONAL UNION OF ENGLAND AND WALES.

##### AUTUMNAL MEETING AT LIVERPOOL.

(From our own Correspondent.)

The churches of Liverpool have given the Union a reception which, for cordiality and princely liberality, has been unsurpassed. Upwards of eleven hundred delegates, including students from the various colleges, are being entertained; Churchmen and Nonconformists of every name have gladly thrown open their houses; and the Mayor sent out a large number of invitations to an "at home" in the Town Hall. Great George-street Chapel was crowded both on Monday evening and on Tuesday morning with audiences brimful of enthusiasm. The sermon of Dr. Fairbairn, Principal of Airedale College was a masterly, philosophical discussion of the Christ of history; His aims, His methods, His work and influence; and of the power of the Church as concentrated in His living Presence. It evoked that peculiar responsive utterance which is characteristic of the audiences gathered to hear the missionary sermons in Surrey Chapel during the first half-hour; but there was a notable diminution of the feeling towards the close. The tax on the listening crowd was heavy, especially after the long travel of the day. It was, however, a most able *résumé* of recent writings, both German, English, and American, which have appeared in answer to the current and tendency of modern scepticism; and it could hardly fail to deepen strong convictions of the value and force of the Christian sentiment working in modern society.

The address from the chair was anticipated with considerable anxiety and excitement. A rumour was abroad that the action of the Union in May last was to be strongly attacked, and the whole question reopened. Some contradicted; some prophesied opposition and disturbance; and most hoped that nothing of the sort was possible. The cheers which greeted Mr. Baldwin Brown when he rose to commence his address indicated the warm and generous feeling of his brethren. But when he opened his attack there was for a time evident distress and divided feeling. But as he proceeded with an address—which it is only bare justice to say was worthy of himself and of the occasion, characterised by that broad thought, noble sentiment, generous charity, and lofty eloquence which have ever distinguished him among the teachers of the age—the better nature of the assembly triumphed completely; and in hearing criticism of its own action from its own chairman, which ran counter to very deep convictions and strong feelings, the assembly manifested a calm self-restraint and generous forbearance, alike honourable to its passionate love of freedom and its Christian culture. We can but congratulate the Union that, under no ordinary trial of its public professions of attachment to free speech, it was found to be faithful—as noble in deed as in word. We should find it difficult to mention an assembly in Christendom which could have passed through such an ordeal unscathed; and few chairmen would have ventured to subject an audience that had freely elected him to such a strain upon its loyalty and affection. That Mr. Brown was conscious of this was abundantly made manifest as he proceeded, and also in his response to the vote of thanks accorded to him with a hearty unanimity, which left nothing to be desired. The spontaneous rising of the vast audience as he received the congratulations of Dr. Thomson, who had for the time taken the chair, and who declared himself to be a modern Calvinist, was a fitting tribute to those noble qualities which have ever characterised Mr. Brown, and to the deep sense of the manliness, courage, and fidelity to essential Evangelical truth which he has ever manifested, and never more conspicuously than during his occupancy of the chair of the Union.

The latter portion of the address was that which most deeply impressed the audience. The relation of the great sceptical movements of the past to the churches and kingdom of God is a subject worthy of Mr. Brown's special powers, having direct bearings upon present day controversies, and the brief but pregnant sentences in which he dealt with it lead us to hope that he may render the Churches the valuable service of treating it at length on some not distant occasion. The law of reaction is but ill understood, and its philosophy has never, as far as we remember, received adequate treatment by any competent writer. Unitarianism, the Pagan revival, the rise and influence of the infidels of the eighteenth century, to which Mr. Brown referred, only

served to indicate the greatness of the theme—one for a volume rather than for a few minutes in the middle of an exciting address. Faithless Churches have much to answer for, and the reprisals exacted after departure from the simplicity that is in Christ and the moral and spiritual life of the Gospel, ought to render us very chary of a seeming condemnation of those who, even in blundering fashion, earnestly contend for the faith once delivered to the saints.

Turning, at the close of his address, to matters of personal and denominational interest, the Chairman evoked the intensest enthusiasm of his audience by his reference to the fact that in the old chapel which stood on the site of the present Great George-street, and in a pulpit standing where the present one is, he preached his first sermon, thirty-six years ago, in presence of Dr. Raffles. This led to a splendid and well-deserved tribute not only to the commanding eloquence and genial character of the doctor, but to the noble race of preachers associated with him—McAll, Jay, James, Hamilton, Leischield, Parsons, and others. He dwelt with glowing eloquence on the marvellous power of the pulpit utterances of such men, and delivered a solemn and much-needed warning against two grave dangers which are facing the churches of to-day—hysterical sentimentality in religion, as manifest in many modern hymns, and revivalistic methods of operation, as seen in the men who go about “singing the Gospel.” His warning against the scepticism which may revenge on the churches childish modes of hiding instead of preaching the Gospel as the fathers did, evoked a response in the assembly both long and loud, and indicated how strong and deep is the suspicion which is felt concerning movements which carry with them the seeds of fatal mischief, and it may be of grave disaster. The closing topic of the address commanded the breathless interest of an audience which did not show a symptom of weariness, although Mr. Brown had spoken for something like an hour and twenty minutes. It was the influence of the moral training of Free Church life in guiding political opinion—the influence of the Free Churches on the State. His scornful allusion to bastard Imperialism—to the service Mr. Gladstone has rendered in insisting throughout his long career on the intimate connection between national honour and national righteousness, charity, and justice—brought the whole assembly to its feet in irrepressible excitement and sympathy. Then, with a sad pathos which thrilled through every heart, he dwelt upon the huge burdens resting on the people through the hundreds of millions of money spent in needless warfare; the separation of classes; the rags, misery, squalid wretchedness, and nameless immoralities which underlie our civilisation; and especially those which have been developing under the influence of the middle classes. With prophetic fervour he spoke of the coming power of the Democracy, and the probability that it will fail as other movements have done in its great experiment; and then he pointed to the Son of Man above the cloud and storms, ruling the destinies of the race and bringing humanity, clothed and in its right mind, to find its salvation and joy in the temples of Himself, earth’s Everlasting King. It is impossible to describe the electric effect of the concluding portion of the address; and amid the earnest, devout, consecrating sense of responsibility it awakened, and the hope it inspired, there was but one feeling of thankfulness to God for such a leader of the Christian hosts in the conflicts of the age, and of a determination to forget how greatly he had tried the patience of his brethren through his fearless, outspoken utterance of conscientious convictions which ran counter to their declared policy.

The public meeting in Great George-street Chapel for the exposition and enforcement of Free Church principles was a crowded and most successful gathering. The chair was taken by W. Crossfield, Esq., who delivered a brief but practical and telling speech. He was followed by the Rev. Eustace Conder, of Leeds, who gave a quiet and thoughtful address on the manhood developed and fostered by Free Church principles. To him succeeded the Rev. J. Guinness Rogers, who, in a speech full of power, roused the enthusiasm of the vast audience to an almost uncontrollable pitch. He dwelt upon the political and spiritual mission of the Free Churches. Their testimony to liberty and to evangelical faith had been manifested in the session of the Union that day. If they gave up evangelical faith, they would surely sacrifice political influence and liberty. He had no fear for liberty or for truth. He saw the attempts of men to revive false principles, which cost an archbishop and a king their lives. He saw the attempt to revive sacerdotal pretensions; but he knew that priesthood and liberty could not exist together. He saw danger of war in the East, for which there was not an iota of justification. But there were other and more favourable signs. In the increasing honour which was being paid to William Ewart Gladstone he saw an indication that things were not as gloomy as they were. (Great applause.) Wherever the strife against evil and slavery is fiercest there will the Nonconformist contingent be found, and power will be theirs only so long as the voice of Jesus the King is amongst them.

Dr. Allon spoke of the life which is practically realised in Congregational churches. They were not enemies of the faith of the Church of England or its polity so much as of its connection with the State. They believed Congregationalism

to be better fitted to nourish a strong spiritual life than other systems. He was catholic, however, because he was Congregational. But it came into collision with other systems, and must be justified. A voluntary and self-governed church demanded pastors capable of doing their work. Timid and feeble clergymen clung to a system which secured them their position and pay, and a feeble Nonconformist might here and there get into wrong relations with three or four churches and then turn round and blame the system. Feeble, incompetent men ought not to be maintained in the ministry. If men cannot wield the true influence and do the nobler work, why should they remain or vilify the system which was too strong for them. The sins and weaknesses of humanity are not to be charged against any church. It is merely spiteful to allege them. Each church system has the faults which are the shadows of its virtues. The 19th Article of the church of England describes Congregationalism. The spirituality of the Church is essential to its efficiency. The Episcopal Establishment is not a church. Parliament legislates for it. Good men worship and minister within the limits of the Establishment, and constitute the churches. Congregationalism has got hold of this simple spiritual idea. Its churches have quiet faith in the quiet action of spiritual forces. Churches unite for practical purposes, but there is a great jealousy lest any outward control be established. The congregation of faithful men is the best form of Church government. It can judge the qualification of the minister and his adaptation to the people better than Lord Chancellor or any other patron. It claims the highest sanction of the Primitive Churches. He denied that Nonconformist churches were usually disorderly in their meetings. The exercises of liberty and the development of the highest moral qualities of manhood were the glory of the Congregational churches.

The mayor’s “at home” in the afternoon was attended by some hundreds of the ministers and delegates. The suite of rooms in the Town Hall were thrown open; an efficient band was in the orchestra, and performed a selection of classical and other music. His worship, in his robes, accompanied by the mayoress, received their guests in the ante-room; and there was a unanimous feeling that this most gracious act of hospitality deserved the grateful appreciation which it received.

#### MONDAY’S PROCEEDINGS.—THE TEMPERANCE QUESTION.

The thirty-ninth autumnal session of the Union opened in Liverpool on Monday night, a sermon being preached in Great George-street Chapel by the Rev. A. M. Fairbairn, D.D., Principal of Airedale College. A meeting of the Congregational Total Abstinence Association, of which Mr. Edward Baines, of Leeds, is the president, was also held on Monday night at the Tabernacle, Netherfield-road. Mr. Edward Baines delivered an address, in which he said that every year since its foundation (four years ago) the Congregational Total Abstinence Association had witnessed great strides in the progress of temperance, but more by the efforts of others than by its own. There was room for encouragement, but more for lamentation, that the national sin of intemperance had been so slightly checked, and that the counteracting agency of the churches had been but partial. Of the 2,492 Congregational ministers in England and Wales 750 were total abstainers, and if the remaining 1,742 were equally decided their influence would no doubt save great numbers from utter ruin. A signal advantage had been gained in the Sunday Closing Act for Ireland, and as both Ireland and Scotland now enjoyed a Lord’s Day undesecrated by the sale of drink, we might surely claim from Parliament the same blessing for England and Wales. (Cheers.) The speaker dwelt upon the great efforts now made to indoctrinate the young with temperance principles, and he warmly praised the “Temperance Lesson Book” of Dr. Richardson, now introduced into many schools. He then described the beneficial results of cocoa-rooms, particularly to seafaring towns like Liverpool. Next he alluded to international temperance operations, and to the good which had been done in America and England by Mr. J. B. Gough, Mr. and Mrs. Johnson, Mrs. Emma Molloy, and others. He mentioned that President Hayes and his wife had banished intoxicating liquors from their parties and from Government House. He then pointed out how a number of eminent and influential men throughout England were practical abstainers and earnest advocates of the reform, including the Bishops of Gloucester, Exeter, and Manchester, and Mr. Allport (general manager) and Mr. Ellis (chairman) of the Midland Railway. Earl Granville had cured his gout by total abstinence. Mr. Baines also cited the testimony of Sir Richard Temple, Governor of Bombay, and Lord Napier of Magdala as to the value of abstinence in the Indian army, not only as a means of preserving health in a trying climate, but as a promoter of morality. He quoted also the opinion of Sir William Gull before the Committee of the House of Lords, that “alcohol was the most destructive agent in this country,” and that a very large number of people in society were dying day by day, poisoned by alcohol, but not supposed to be poisoned by it.

#### THE CHAIRMAN’S ADDRESS.

The thirty-ninth autumnal meeting commenced yesterday morning at Great George-street Chapel, Liverpool. There was a very large attendance of delegates from the various churches in the Union,

and the local committee have made the most complete arrangements for their accommodation. The proceedings commenced with a short devotional service, conducted by the Rev. H. Ernest Radbourne, after which

The Rev. J. BALDWIN BROWN, B.A., who was greeted with hearty applause, delivered his presidential address. He first alluded to the Colosseum calamity, which had caused so serious a loss of life, and after expressing the deep sympathy which they all felt with the sufferers he remarked that if men would cultivate the habit of self-control, and of thinking calmly for one moment before acting, many precious lives would be saved. Even if things came to the worst, men who cultivated this habit would be more likely to die as men, helping and not crushing their fellows. Adverting to the part which he had himself taken in the debates at the last Union meetings, and the opinions he expressed, he intimated that, as chairman of the present session, he should not attempt to cloak or to modify his views; to become, in fact, a mere ornamental figurehead, and to prophesy smooth things. If this was what the Union sought in their chairman, they had got the wrong man. (“Hear, hear,” and laughter.) He held that the chairman of a free Christian assembly was bound to offer his most matured and faithful counsels to his brethren upon the great questions of the moment which might perplex some of their understandings or agitate their hearts. He was still of the same mind as he was in May; in fact, his opinion had been rather strengthened in the meantime, that it would be both wrong and unwise for the Union to attempt to formulate anything like a creed to be imposed upon the Churches. In proportion as they trusted in creeds, the tendency was to trust less in the living God, and, to give one example, it was scarcely possible to estimate how much the Athanasian Creed had robbed the Church of the unseen but ever-present Lord. Indeed, the fear that the Union might have lost something of that freedom which had made it so dear to him as an ecclesiastical organisation, and taken some steps towards a function which did not belong to it—that of thinking and acting authoritatively for the Churches, had at one time tempted him to ask relief from office. But two considerations restrained him. First, he saw that he could not take that course without creating a party and sowing the seeds of schism—party he distrusted, and schism he hated; and secondly, the idea had been borne in to him, through communications from various quarters, that they were really more of one mind than might at first be supposed. His conviction had grown that the resolutions passed in May were really a relief to overburdened feeling, the utterance of anxious and distressed hearts, and the expression of doubts and denials the pain of which he felt as profoundly as any in that assembly. The *Record*, a journal which he hardly dared to name in a Christian assembly, had alluded to the “gangrene” in the Congregational body. One wondered what name the *Record* kept for the gangrene in its own body. (“Hear,” and laughter.) He believed that though they might have a few bigots amongst them, the Congregational Union was still loyal to the written Word and to the loving spirit of their great Master, and that, in fact, the Independent Churches were the healthiest of all the Christian Churches in the land. (Cheers.) It was an age of keen inquiry, but he recommended that the means adopted to meet doubt and difficulty should not be the surgeon’s knife, but free air, good medicine, and free thought. They could not hush or keep down these manifestations. Least of all should they put their foot upon them, with the view of stamping them out. (Hear, hear.) He could understand the feeling of many that the easiest way of getting rid of men who were the causes of division amongst them was the sharp process of excision; but he thought that would be a mistake, particularly with men like Mr. Picton. There was something in the temper and spirit which Mr. Picton manifested at the last meeting that he (the chairman) dared not feel out of sympathy with, lest he should be out of sympathy with his Lord. In ways that we knew not of he believed Mr. Picton and men like him were fed from the same Christian fountain, and it was not for them to embitter it by forcible expulsion. In this age of keen intellectuality we were told by many eminent preachers and theological writers, through what agonies of doubt they had had to fight their way—doubt of which not one word was uttered, except in the hearing of God, and yet they continued to preach the Gospel, because its central truths were rooted too deeply in them to be uprooted in their hearts. This condition of things made the battle a very hard one for young thinkers, and if men who were passing through these phases were treated with dogmatic severity they might be driven to utter despair. With regard to the relation of popular assemblies to formularies of faith, he had in May expressed with explicitness his own firm belief in the great doctrines of evangelical truth. It had been asked, “Why object to an assembly doing what a private individual could do both in public and in private?” For this reason—An individual could speak precisely as his conscience dictated, and give expression to those fine shades of thought which were the record of mental processes and moral conflicts; but a great assembly could only deal with truth in the gross, and however the great body might desire to avoid it, a certain brute pressure—he used the word in no offensive sense—was brought to bear upon the conviction which it sought to establish, which might

the end be fatal to the cause of truth. This kind of pressure had its value when brought to bear upon brutal bigotry on the one side, of gross self-interest on the other. In England it had been of enormous value in winning some of our political and spiritual liberties, but he was persuaded that it was a wise and sound instinct to deprecate that pressure in matters so inward, so sacred, as the formulating and the uttering of spiritual truth. He was no despiser of even dogmatic theology. Let Dr. Reynolds, or Eustace Conder, whose remarkable work on the "Basis of Belief" placed him amongst the foremost of our theologians, work out for them a complete scheme of doctrine in harmony with the new knowledge of civilised society, and no man would study it more earnestly than he would. But were it proposed as the platform of their Church organisation—the permanent world of thought for that union he would uplift his voice against it with all the energy he could compass, and would keep mind and spirit free for the fresh light which, even while they might be passing their dogmas by acclamation, would be breaking forth from the Word of God. (Applause.) This he held to be the sacred function of their Independent Church principles. With regard to the Leicester Conference he had a few words to say. He held that the principle that they could dispense with doctrinal belief in the edifying and confederating of souls and churches was a dire and fatal delusion. The Gospel was the history of what God, who made the world, had said, and done, and suffered for the world. On the basis of the Gospel alone could Christian churches organise and associate themselves in any bonds that could endure. By this bread alone could Christian men and women be fed. But he thought there was a deep injustice in regarding all who were drawn to the Leicester Conference as indifferent to doctrinal truth. There were two essentially different parties, those who had lost the faith, and those who were simply yearning for a purer and nobler Christian life. Their true policy was to make men feel how closely the historic truth of the Gospel lay at the heart of their fellowship and work as churches. Some would go forth expelled at last by vital processes, but unless they influenced passion and kindled partisanship they would go forth almost alone. There was nothing in the dreary Gospel which they had to preach which would lay hold of any wide companies of men. Let them as a body have faith in vital processes, and leave the knife and cord alone. Let the life play in purer, fuller tide through the arteries of their churches, and much that looked angry and sore enough now, would begin to granulate, and would soon wear the aspect and fulfil the functions of healthy flesh. And this opened up a wide subject, which the movement of the times would compel them to study, the relation of great sceptical errors and movements to the progress of the kingdom of God. His conviction grew with his knowledge of the subject that nine-tenths of the great sceptical movements, which age after age distracted the Church, had, like the heresies of old, their root in the faults and failures of Christian society. They were mostly one-sided and short-sighted attempts to readjust a broken harmony. (Applause.) Take the Unitarian heresy in modern times. He held that the high Calvinistic theology, coming perilously near as it did to the presentation of an interior discord in the triune nature which was harmonised by the atonement, almost inevitably developed a community which could see only the unity, and felt itself called to bear witness to the vital aspect of the truth to the world. After bearing hearty tribute to the Christian philanthropy of Unitarians as a body, the chairman said that much of the Unitarian secession which grew out of the narrowness of orthodox doctrine and life was being reabsorbed by the life of a more large-hearted, genial, truth-seeking, and sympathetic Church. He next alluded to the singular outbreak of pagan beliefs and aspirations in the heart of Roman Catholics in Christendom, which heralded the Protestant Reformation, and which he took to indicate from one point of view the mingling again of an honest human element in the life of the Roman Church. An equally notable and still more momentous instance in point was the career and influence of the eighteenth century sceptics, of whom Voltaire was the prophet and Rousseau the apostle. All was falsehood, greed, and cruelty in that Christian society, and Voltaire rose up at any rate to assert humanity, intelligence, beneficence, and a God who could keep some decent kind of order in His world. He contended that we must not gather from these events arguments in favour of the doctrine of indifference. The Gospel would, no doubt, triumph, but we had profound need to trouble ourselves that its triumph might come peacefully and soon. God would make all right in time, even through our wrong way, but we must pay the cost of the wrong in bitter suffering and shame. The penalty of the faults of the pre-Reformation Church was the schism of Christendom, the thirty years' war, and the losses and devastations from which fair regions of Europe had not yet recovered. The penalty of leaving to the eighteenth century sceptics the sacred mission of the Church to maintain the cause of the afflicted and the right of the poor, was the French Revolution, and the awful anguish which it inflicted on the world. Right would triumph, but the measure of the strain and the anguish through which it would conquer depended upon the faith and faithfulness of the Church. When he heard of the "Church" he thought of prelates, titles, and orders; but when he heard of the "Churches," he

thought of little households of Christians, and his heart was lifted up. They had heard other faults from the papers, among those faults being the tyranny of deacons, the narrowness of churches, and the sufferings of the ministers. (Laughter.) The only cure for these was a man in the pulpit who could rule and dared not lie. The churches gave the most strenuous protest against that bastard of Empire, Imperialism—(loud applause)—which had substituted the arm of force and the hand of menace for that lofty, intellectual, and moral influence which it had been the privilege of England to exercise throughout the civilised, and a great part of the uncivilised, world. (Loud applause.) Of that Imperialism the unhappy, the unwise, and unjust Afghan war was the latest and not the least dangerous development. (Applause.) There were no features more conspicuous in the many splendid services which Mr. Gladstone—(loud applause, the audience rising)—had rendered to the country than the clear appreciation which he had always manifested of the true nature of England's dignity and glory, and the efforts which he had consistently sustained through a noble and brilliant career to connect their honour, power, and prosperity as a people with righteousness, charity, and truth. (Applause.) Speaking of the immense armaments of Europe, the President remarked that taxation born of war was steadily crushing the industries, hearts, and hopes of the people. Monarchy, aristocracy, plutocracy, and the middle-classes—the stronghold of commerce, morality, and religion—had in succession tried to rule Europe, and each had failed. Democracy would come next. It was easy to brand democratic schemes of social regeneration as insane. They were no more insane, nor less than the schemes of kings, priests, and nobles, which had vexed the world. The people could claim no monopoly of mad or dangerous ideas. His hope that in England the struggle would be conducted with moderation and would issue in progress, lay mainly in the influence which might be established over these wild, fierce hearts by the preachers of the Gospel. Christ ruled, from the Throne to which His love had lifted Him, the passion and frenzy which man was ever spending in his own mad enterprises of salvation, and He would bring humanity at last, clothed and in its right mind, to bend before the Throne of its one, only, and everlasting King. (Loud applause.)

The Rev. A. THOMSON, D.D., Manchester, moved the following resolution to the effect:—

That the assembly, impressed with the importance of increasing the healthy denominational sentiment in the Congregational body, earnestly commends the adoption by the Churches of some systematic method of teaching the Scriptural principles of Church organisation and order, and instructs the committee to make timely arrangements for the use of special means during the Jubilee year 1881, for the popular exposition of the principles and history of Congregationalism.

Mr. J. W. WILLIAMS seconded, and the resolution was adopted unanimously, without discussion.

#### RELIGIOUS CONDITION OF ENGLAND.

The Rev. S. PEARSON, M.A., Liverpool, moved a resolution to the effect that the committee be instructed to enter into immediate correspondence with non-Established Evangelical Churches, with a view to a conference at an early date on matters connected with the religious condition of England and the promotion of faith and godliness among the people. He said there had grown up of late years a great desire for unity. Old asperities had been softened and laid aside, and this was a wholesome sign of the times. No one could look at the religious condition of the country without deep anxiety. They had to face the fact that vast multitudes in all classes had drifted away from Christian services, and that many churches in all denominations were dying—those in the rural districts and suburbs especially. They were dying of kid-gloveism and too much dignity. (Hear, hear.) They had very much to learn in the way of reaching the masses; of keeping the lamp of evangelical truth alight in the rural districts; of converting the domineering squire and the latitudinising clergyman from the error of their ways—(laughter)—of teaching that true patriotism was founded on righteousness; of putting commercial affairs on a true commercial basis; of healing the schisms that existed between capital and labour; of promoting a carefully trained ministry. These were duties that belonged to all denominations. He therefore urged the importance of a united conference to discuss means of countering all these vicious and evil tendencies.

Mr. THOMAS MINSHULL seconded the resolution. The Rev. Dr. CAMPBELL (Bradford) regarded the proposition for a conference as one of the most important and practical movements taken up by the body for a long time. The Rev. J. DICKINSON, LL.D., of Bridlington, regretted that the Church of England clergy were not to be invited. After some other speeches, the discussion closed, the resolution being adopted unanimously.

Dr. FRASER moved and Sir CHARLES REED (London) seconded a vote of thanks to the rev. chairman for his services as president of the Union. The Rev. GUINNESS ROGERS supported the resolution, as did also the Rev. Dr. THOMSON, both gentlemen expressing the highest admiration of the bold manner in which the chairman had treated matters causing deep thought in the body; and while differing from him in some respects, according him their sympathy for the anxiety which he had undergone in connection with the course taken by him in May.

The Rev. CHAIRMAN, in thanking the speakers and the meeting for the warmth of their expres-

sions, said he would most gladly have discoursed about matters upon which there was no question of disagreement, but Providence had cast his lot in a year of singular anxiety, distress, and pain, the questions involving the trouble having come up after he had accepted the invitation to be the chairman of the year. He assured the meeting he had done his best to meet them conscientiously.

The morning meeting then terminated.

[For the above account of yesterday's session we are indebted to the *Daily News*, our own much more lengthened report having proved to be quite unmanageable just before going to press.]

#### THE FURTHER MEETINGS.

This (Wednesday) morning the business session was to be resumed in Great George-street Chapel, where Mr. Henry Lee (Manchester) was to give a paper entitled "The Church and Society, and our responsibilities in regard to it." After the adjournment for luncheon sectional meetings are to be held as on the previous day. In Hope Hall the Rev. T. Willis (Manchester) is to read a paper on "The importance of so conducting home missionary efforts as to gather in their fruits into churches, and preferably into churches which give promise of early self-support." At the rooms of the Young Men's Christian Association Mr. E. Grimwade is to preside, and the Rev. J. M. Dougall (Darwen) will contribute a paper on "The duty of carrying out the law of Christ in political conduct." In the evening a public meeting is to take place in the Philharmonic Hall for promoting the objects of the Church Aid Society; Mr. Samuel Morley, M.P., is to preside, and Rev. Dr. Raleigh, Mr. R. W. Dale, and the Rev. A. Hannay will deliver addresses. A meeting for seamen will be held in the South Bethel during the evening. Thursday's business session of the Union is to be devoted to routine work and a conference on the state of the churches in regard to religion, the latter subject being introduced by the Rev. J. C. Harrison. At night a meeting for working men is to take place in the Concert Hall, Lord Nelson-street, Mr. William Armitage presiding; and two other meetings will at the same time be held, and a sermon delivered, in other parts of the town. Simultaneously meetings in connection with the Union will take place at Birkenhead, Warrington, St. Helens, and Southport. On Friday, the last day of the session, the arrangements will comprise a breakfast to the secretaries of county associations, a sermon by the Rev. C. J. C. New (Hastings) in Crescent Chapel, a meeting for young men in Great George-street Chapel, and a meeting for seamen in Westminster-road Chapel. Very complete arrangements for the comfort of the visitors have been made by a local committee, of which Mr. W. Crosfield is the chairman and Mr. R. Wardlaw Thompson the honorary secretary.

DEPRESSION IN THE IRON TRADE.—At a meeting of the South Staffordshire Iron Trade Conciliation Board last week, Mr. Chamberlain, the chairman, made some very grave statements. Although the reductions in wages since January, 1874, amount to 52 per cent., without diminution of hours, the masters ask a still further reduction; and it is evident, from the chairman's speech, that they will be conceded. He said that although reductions for the last two years had been constant, and although the operatives were now receiving wages which barely provided for their families, the state of the trade rendered any other course quite hopeless. If there were no board, and the masters and men were left face to face, there might be strikes, but the men could do nothing, not even if the masters reduced wages to 7s. a week. That means, of course, that the masters are earning nothing, and would as soon close as not; and that seems to be the general position of the iron trade and several others. There is no sign anywhere of a revival, and there will, we fear, yet be a very bad quarter of an hour in the North of England. All the rumours afloat this week point to coming disasters there.—*Spectator*.

FATAL PANIC IN A THEATRE AT LIVERPOOL.—A terrible disaster occurred on Friday night at the Colosseum Theatre, Liverpool, a place of entertainment where the audience is said to consist chiefly of the poorer classes. About half-past eight o'clock, when there were between 5,000 and 6,000 persons in the theatre, and a comic vocalist was singing the last verse of a song, a fight took place in the pit, which caused some disturbance. Some one at the back of the pit raised a cry of "Fire!" which appears to have been entirely unfounded, and a panic at once took place. The persons in the pit and upper circle rose from their seats and made a rush to the main entrance, where the doors were speedily blocked by the surging mass. Others, at the peril of their lives, swarmed down the pillars from the galleries to the pit below. The result was a shocking and deadly crush. The people fell headlong down the stairs, until they lay in a pile five and six deep, and thirty-seven persons, all but three being men, were crushed to death or suffocated, and many more injured. Every effort was made by the officials of the hall and the performers to assure the audience that there was no ground for alarm. The injured persons whose condition necessitates medical treatment only amount to four. Of the dead only one remains to be identified. It is now stated that the alarm of fire was given by a woman who was alarmed by the sudden shooting up of a gas flame. Why she should have done this is unaccountable, as there was no real ground for alarm. An inquest on the sufferers was opened on Saturday, and adjourned.

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- IV. PETRARCH.
- V. ANCIENT CYPRUS.
- VI. M. THIERS: HIS LIFE AND CHARACTER.
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# The Nonconformist.

WEDNESDAY, OCTOBER 16, 1878.

## THE WEEK.

THE authentic news from India is, on the whole, more pacific. The bazaar rumours as to the advance of our troops across the frontier, the capture of the fort of Ali Musjid, and the rejection of our overtures by Shere Ali, have proved to be idle rumours, as has also the story as to the insulting treatment of Major Cavagnari by the Ameer's representative in the Khyber Pass, who only and courteously obeyed orders in refusing permission for the free passage of Sir Neville Chamberlain's Mission. We only now learn that Nawab Gholam Hussein, the native envoy to Cabul, is on his way back with the Ameer's reply to Lord Lytton's demands. He appears to have been received with "consideration and regard," but the nature of the message he brings with him is not known. Apparently the Indian Government do not expect that it will be favourable, for we are told that "the whole of India is reverberating with the din of military movements towards the frontier," and that Shere Ali is making "every possible preparation for the impending struggle," and especially reinforcing his troops in the Khyber Pass, strengthening the defences of Candahar, and securing as far as possible the co-operation of the frontier tribes. There is some doubt whether a considerable Anglo-Indian force is even near the frontier. The troops to be employed in the expedition are concentrated at Peshawur or Thall, the defective commissariat arrangements and the deficiency in the means of transport retarding their forward movements.

According to a telegram from Kasauli in this morning's *Daily News* "it is not thought probable that war will be averted." In fact there has been a collision between a small body of Punjab troops and a hostile tribe on the border territory. It is also stated that the Afghan force in the Khyber Pass is too strong to be lightly attacked. Whether a campaign against Shere Ali will be opened as early as next month is still doubtful; if not, active operations will have to be postponed till next May. This delay would afford opportunity for an ample expression of public opinion in support of the pacific policy advocated by Earl Grey and Sir Charles Trevelyan, as well as by Lord Lawrence and other high Indian authorities. The telegraphic statement that Lord Lytton will not be satisfied with a mere apology from Shere Ali, but will require his presence at Peshawur, is in harmony with the general belief that the present action of the Indian Government is not the result of particular events, but the carrying out of a settled policy agreed upon between our Prime Minister and the Indian Viceroy, which aims at meeting Russia beyond the Afghan passes—that is, of subjugating or making a vassal of that independent State. What may be called our inspired Ministerial Press boldly advocate this policy at any cost. With such indications we must perforce be satisfied. Parliament is not sitting, and the Cabinet gives no sign, and unless there should be a very strong expression of public opinion on the subject, England may soon be—if she is not already—committed to a desperate and costly enterprise, which, if successful, will only open up still greater perils to the Indian Empire.

We have discussed elsewhere the present aspect of affairs in South-Eastern Europe three months after the Berlin settlement. It appears that the refusal of Russia to proceed with the evacuation of territory east of Roumelia was a measure of precaution adopted to prevent outrages against the Christian population rather than the outcome of a fixed policy, and it is announced from St. Petersburg that the Czar is still anxious loyally to carry out the Treaty of Berlin. There are also some signs that the Porte is beginning to yield to the pressure put upon it by Sir Austen Layard relative to the proposed reforms in Asia Minor, having, it is

said, agreed to the formation of a corps of gendarmerie in that country, to the appointment of an English assessor to be attached to every court of appeal established in the chief towns, to the appointment of governors for five years, and of a general receiver, under English sanction, in each district for the levying of taxes. At all events, our ambassador at Constantinople remains at his post, and is using his utmost influence to obtain such concessions as will free Asia Minor from the domination of the Pashas. The reforms referred to would undoubtedly be a valuable instalment, but there is as yet no authentic information that the vacillating Sultan will finally accept them.

The arrangements for dealing with the financial affairs and government of Egypt are at length settled. The delay has been due to French susceptibility. The fear that the appointment of Mr. Rivers Wilson as Finance Minister would give England political predominance in the country has led to the selection of M. de Blignières, a Frenchman, as Minister of Public Works and General Manager of the Railways and Harbours of Egypt. These two, with Nubar Pasha, will form a Cabinet with full powers to administer affairs. If they act cordially together, and the Khedive should fulfil all his promises, Egypt may be rescued from financial embarrassment, and be placed on the road to prosperity. Anything like rivalry or jealousy will be an encouragement to that Sovereign to pursue his old courses. But no sooner is France placated than Italy puts in her claims. That country has considerable interests in Egypt, and judging from the tone of the Roman semi-official papers, King Humbert's Cabinet is highly indignant at being excluded from all share in Nubar Pasha's administration, and is disposed to press its claims. It would be a great pity if international jealousies should after all frustrate a well-conceived attempt to save Egypt from financial ruin.

The tone of M. Gambetta's masterly speech at Grenoble indicates that the French Republic is being gradually consolidated. Before it was delivered Marshal MacMahon had consented to sign the decree fixing the elections for new senators early in January, thus disappointing the hopes of the Monarchists who pressed for a much longer postponement. This was the chief topic of M. Gambetta's address. He conjured the municipal electors who will this month choose the delegates that will fill up the senatorial vacancies to make a final effort with a view to place the present Constitution out of danger, and he ventured to prophesy that the result of the struggle will be to give the Republic a majority of twenty in the Senate, which ought to be a body to exercise control, but not to foment conflict. The Grenoble speech appears to have had a great effect throughout the country, and is praised by friend and foe for its conciliatory tone. It is to be hoped that, as M. Gambetta says, there is before France an unlimited horizon of social progress against which the Senate will no longer be an impassable barrier.

For a short period after the annual Church Congress, diocesan conferences—which the *Record* describes as "pretentious assemblies" that, like Convocation, are "seeking to usurp functions" they are not qualified to discharge—are in vogue, and discuss in more irregular fashion some of the questions dealt with by that central organisation. Those which have been held during the past week have been remarkable for their avoidance of "burning questions," owing, no doubt, to the good management of the presiding bishops. Hardly one of them has expressed an opinion on the Bishop of Carlisle's scheme for enlarging the constitution and powers of Convocation, or upon the burials question—on which, by the way, the Bishop of Chichester has suggested a new compromise that will only excite amusement—and at Oxford a proposal to discuss the tendencies of Cuddesdon College, which is said to supply numerous recruits to Ritualism and

Romanism, was summarily put down. At Winchester, however, the separation of Church and State was considered, and a paper from Lord Selborne was read, to which the *Times* devotes an eulogistic article. His lordship warns the High-Church advocates of disestablishment that they will not by this means throw off the control of secular courts. This is no new discovery. Ritualists and others who want spiritual independence are perfectly aware that all disputed questions relating to ecclesiastical doctrine and property must, in a final resort, be settled by a court of appeal. The same rule applies to all Nonconformist bodies, to whose freedom of organisation and action the Ritualists aspire. We do not find that Dissenters complain of this as a hardship. They rarely have to go to a court of law, and Lord Selborne's argument is nothing more than a bogey to frighten restive Churchmen out of their anti-State Church views.

These members of the Anglican Church have only to read the reports of the proceedings of the Baptist and Congregational Unions to discover that freedom of speech and action for which they vainly sigh. These assemblies are not swayed by diplomatic prelates, nor by the lurking fear that free speech will endanger their external relations or precipitate a disruption. Church congresses can indeed discuss the law of patronage, the limits of ritual, and the hardships of ill-paid curates, but cannot move a finger to redress grievances arising out of them. It is only the Free Churches that can devise and carry out what remedies they please to meet such evils, and this is done not by actual legislation but by voluntary arrangements. Hence the air of reality about the discussions of the Baptist and Congregational Union meetings, at which defects and shortcomings are debated with surprising frankness. Last week the autumnal session of the Baptist Union was held at Leeds. This week the representatives of the Congregational body are gathered at Liverpool. It is not needful to advert to the several questions which have been under consideration in these assemblies, and which are dealt with at more or less length by our correspondents. One of the most notable features of these autumnal gatherings is their rapid growth. None but the largest towns can now provide for something like a thousand ministers and delegates without a severe strain. That freedom of speech is no mere theory in the Free Churches was singularly illustrated at the opening session of the Congregational Union yesterday, when the Chairman, the Rev. J. Baldwin Brown, repeated, in another form and with great emphasis, the views expressed last May relative to the impolicy of imposing anything in the nature of a creed and the exclusion of members for differences of opinion, which subsequent events, he said, had strengthened. His frank and bold expressions on the subject were listened to with entire forbearance and respect by an assembly, a large portion of which must have been considerably out of sympathy with the speaker. Eventually the whole assembly carried with acclamation a vote of thanks to Mr. Brown for his masterly and suggestive address.

Though the city of Peterborough has a constituency which is overwhelmingly Liberal, it may, ere long, owing to internal divisions, be represented by a Tory. For the seat vacant by the decease of Mr. Whalley there are four Liberal candidates and one Conservative. Mr. Potter was a former candidate, and represents the interests of working men; Mr. Macliver comes forward as the champion of railway servants; Mr. Raper appears as the advocate of the Permissive Bill; and the Hon. J. W. Fitzwilliam takes the field as a moderate Liberal. It may be supposed that each of these candidates represents a section of the constituency. One only can possibly be returned, and unless some such expedient can be had recourse to as a preliminary ballot, the seat will probably be won by a minority of Conservatives who know how to co-operate, and sink their differences with a view to the success of their party. Peterborough is, perhaps, an extreme case, but it foreshadows what is likely to happen at a general election unless Liberals consent to act together for the common good.

## THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

(Continued from Supplement.)

## THE BAPTIST UNION HOME MISSION.

The Rev. J. H. MILLARD read a statement on the subject of supply and demand in connection with these missions, in the course of which he quoted some statistics as to the religious accommodation provided by the Baptists, as well as other religious bodies, in Bucks, Hants, Surrey, Kent, Durham, Northumberland, and London, which went to show that in a large number of places there were no Nonconformist places of worship, and in a still larger no Baptist chapels. He went on to say that though these statistics must of necessity have relation to the provision made for public worship, that was not at all the chief end to be kept in view. They were not about to plead for the building of chapels; their great object was the preaching of Christ for the salvation of souls. But, hitherto, the slender resources of their Home Mission had been almost exhausted in responding to the appeals of weak churches struggling for life, in attempts to maintain churches that must otherwise have become extinct, and in supporting a ministry for years until the churches had grown strong enough to take this duty upon themselves. These things, no doubt, they ought to have done, but certainly not to have left undone the truer missionary work of seeking out the lost. What, then, was it proposed to do? Their chief want, emphatically, was that of men—men inspired with the spirit and mind of the Lord Jesus. It was proposed, in the first place, to employ district agents who should both act as evangelists in their respective districts, preaching day by day and from place to place, and also, as God prospered them and opened the path before them, organising believers into churches, and preparing the way for new chapels and a settled ministry. It should next be the object of the mission to nurse these infant churches, and all weak churches that gave promise of becoming one day self-supporting, until they should have surmounted the difficulties which retarded their development, and rendered the first years of their growth so painful and slow. Not only in supporting their ministers, and in purchasing suitable sites for chapels, and in the cost of their erection, should the Home Mission be enabled to lend a helping hand. Further, it had been shown in the survey of a few agricultural counties that there were districts too thinly peopled for self-supporting churches to exist in them. For such districts help was required of three sorts:—First, the preaching colporteur should sow the seed of the Word broadcast; secondly, the congregations in one neighbourhood should be united under one head, each congregation preserving its independency and freedom, yet contributing a share to the support of a pastor in common; thirdly, for a regular ministry of the Word to these congregations a much larger demand must be made upon their intelligent church members for what was called lay preaching, and this also it should be the office of the Home Mission to encourage and develop.

The Rev. J. P. CHOWN moved the following resolution:—

That the assembly, regarding home missionary work as of vital and paramount importance for the spread of evangelical religion in the spiritually-destitute parts of the country, and cordially approving the measure by which the Baptist Home Mission has become connected with the Baptist Union, fully accepts the responsibility which this change brings upon the Union; and therefore urges the churches generally to make annual collections for the mission; recommends each association to appoint a representative on the committee, and the more wealthy members of the body to encourage its operations by larger subscriptions and donations proportioned to the manifest and urgent needs of our home population. Further, that special efforts be made to raise the income of the home mission to 10,000<sup>l</sup>. a year.

He (Mr. Chown) said one of their objects was to substitute aid and work of a more general character for what had hitherto been chiefly sectional and local. Instead of getting their support and spreading the benefit of these missions through channels that were neither so broad nor so deep as they would like, they wished to make it like the broad, flowing tide. (Applause.) They must look beyond their own immediate surroundings and rejoice in the union that enabled them effectively to do so. (Hear, hear.) He did not believe that they could afford to be isolated and cut off from one another. (Applause.)

Mr. J. P. BACON, in seconding the resolution, said there was no desire whatever to meddle with the work of any local association in its own neighbourhood.

Mr. CORY (Cardiff), after expressing his sympathy with the resolution, said he thought the expenditure of the society for management, &c., might be economised. About one-seventh of the income was spent in administration, which he, as a business man, thought to be too much—(Hear, hear)—and such as could not long be permitted in managing the affairs, for instance, of an insurance or friendly society. The PRESIDENT intimated that of £250<sup>l</sup> needed the previous night to complete the help desirable to be given to those whose applications had been received by the Augmentation Fund Committee, 150<sup>l</sup> had now been subscribed—(applause)—and he thought it would be a good practical conclusion to the meeting if the remaining 100<sup>l</sup>. could be subscribed before they dispersed. (Hear, hear.)

Mr. BACON did not think that any large society of the kind, especially with an income so comparatively limited, could conduct its affairs for less than 25 per cent. The small income of the society, of course, made the proportion of expenses look all the greater. (Hear, hear.)

## EVANGELISTIC SERVICES.

The Rev. S. BOOTH described the steps taken to carry out the evangelistic work remitted to a committee at the April assembly, and said that remarkable success had attended the labours of Mr. Archibald Brown in this direction in some of the southern counties. Sufficient subscriptions had not been forthcoming, however, to meet the necessary expenses. The Rev. ARCHIBALD BROWN (London) gave an account of the evangelistic work which he had carried on for several weeks in Hertfordshire and Bedfordshire, stating that he knew it to have already borne blessed fruit in many cases, some of which he related. He had preached forty times in twenty-three days to crowded congregations. Surely the want of funds—and only a moderate sum was needed—should not deter them from continuing a work so full of interest and encouragement. After some talk on the subject, it was agreed that a special session of the Union should be held after dinner in South Parade Chapel for the continuance of the discussion. At the adjourned session the subject was accordingly resumed with lively interest, many members expressing satisfaction that the Union was showing such a sign of real life, and so much heartiness in the work. Amongst the speakers were Mr. Bompas, Q.C., and Mr. Willis, Q.C. Eventually, subscriptions to the amount of 205<sup>l</sup>. were promised by friends in the meeting, and promises of personal help given in order to carry on a work of evangelisation monthly until the next April meeting of the Union. It was resolved to ask the committee of the Union to appoint a number of gentlemen of experience and interest in the subject to take charge of the arrangements for the proposed evangelistic services.

There was no other business of general interest to transact, and the session shortly afterwards closed.

## PUBLIC MEETING IN THE TOWN HALL.

In the evening a public meeting was held in the Town Hall. The large hall was crowded, there being upwards of 3,000 persons present. As hundreds were unable to obtain admittance an over-flow meeting was held in the East Parade Chapel. At the Town Hall Mr. John Barran, M.P., presided.

The CHAIRMAN remarked that although only a denomination, the Baptist Union represented a body which in relation to the history of this country occupied no mean position. They had met as a Union not so much for the purpose of promoting the interests of the Baptist denomination as for the purpose of promoting Christ's kingdom—(Hear, hear)—and where men met together for that avowed purpose one of the first duties devolving upon them was that they should be faithful to each other. He believed that the lay agencies of their church would have to be developed much more fully than they had been in order that the wants of the world might be supplied in a spiritual sense.

Mr. H. M. BOMPAS, Q.C., spoke on "Some temptations incident to a special knowledge of Divine truth." He said that they had certain truths of great value, which it was their duty to bring before their fellow-men and before themselves. He might call these three truths—First, that Christ intended that His followers should assemble as baptized believers in certain assemblies which they called churches; second, that these churches should be independent of the State altogether, and serve Christ and Christ only; and third, that these churches should each be independent of one another, so that they might not all be forced into the same mould, but might be able to develop that freedom and individual life which, to Englishmen, and Christians above all, should be dear. As they had met during the last few days, had they seen this devotedness, this freedom, this charity which these truths ought to work in the hearts and minds of all? He confessed he did not feel that that had been the result of their meeting. It seemed to him that in the account they had at their missionary meeting there was a want of devotedness which he was grieved to find. There was always a danger that if they had some special point which exercised them they might lose sight of other and deeper truths. It might be that some of them had been so foolish that they had become first Baptists and then Christians. Then there was a danger that some of those who received special truths might get so interested in their creeds that they might forget the action and the life. It was only as their creed worked in their lives and actions that it was worth anything at all. It was part of their belief that each of their assemblies should be free and independent of the others, in order that they might grow up in Christ to their full stature; but if they did not watch there might be a danger that, while they might forget that each of them might grow up into Christ themselves, yet He intended that they should all work together for those common aims which He had put before them as Christians. It seemed to him that there were great truths in the world besides their Baptist truths, and while God had given them these truths, and called upon them to bring before mankind these truths, He had given other churches and other bodies other truths, and had told them to bring them before mankind. He thought God intended that they should each show some particular form of truth, so that in Christ's Church, as a whole, there should spring up one

more perfect truth formed out of the truths which all of them contributed. (Applause.)

After addresses from the Revs. W. G. Lewis, of Bayswater, and E. G. Pike, of Birmingham, Mr. SPURGEON, who was received with great applause, addressed the meeting on the best means of bringing the "no Church" party into the Church of God. He advised them, in the dying words of the great Welsh minister, Christmas Evans, to "drive on, drive on." There was such a tendency to pull up and refresh. (Laughter.) He had known some who had turned back because philosophers had told them the road was cut up, and they could not go on. They were not to obey that voice, however, but to drive on, over philosophers and all. (Laughter.) Their only hope as Christian churches of healthy existence lay in progress. (Hear, hear.) They could not stand still; it would be ruin if they did. He had a very fine son, as he thought, who, not being content with being tall himself, must needs make himself taller by riding on a pair of wheels. He was told that the practical reason why he kept on those wheels was "because he goes on"—(loud laughter)—and if he did not go on he would go off. (Renewed laughter.) It was just the same with the Christian Church. The Church of England was divided into three sects, which he had heard termed platonianism, latitudinarianism, and attitudinarianism. To the first he demurred; the second was out of his latitude—(laughter)—and as for attitudinarianism, that must be seen to be appreciated. (Renewed laughter.) But what they wanted was to bring the "no church" party into the Church of God, and the best way to do that was to make the Christian Church the best they possibly could. (Cheers.) He liked to see people, though they might seem a little wrong on some point, holding fast to what they conscientiously believed to be according to the Scriptures; for to have a conscience at all nowadays was not the commonest thing in the world. (A laugh.) In his grandfather's days consciences used to work straight up and down, but now they had a circular motion. (A laugh.) They worked on a swivel. (Laughter.) Let none of them go in for the swivel, because the straightforward up-and-down conscience would win in the end; being that with which the young man should begin life, and that which would make the old man's grey hairs a crown of glory. (Applause.) Supposing them to have the power of the Holy Spirit, let each one use it as best he could. Let them who could not preach, but who had means, not be content with having a fractional share in their minister, but let them also have a preacher of their own—sent out at their own expense to some poor and unprovided district. And then they could all help in Sunday-schools. He earnestly urged upon them the keeping up of the Sunday-schools to a high pitch of efficiency. (Applause.) He was afraid some of them were rather beginning to neglect their Sunday-schools. In London many of their wealthy people lived out of town, and consequently their sons and daughters, who were the best educated, did not come into the town to help in the Sunday-schools. Some of the schools were consequently suffering from want of teachers; but let it not be forgotten that the influence of Sunday-schools was so great that they could not over-estimate it. (Hear, hear, and applause.) When the children did come to the Sunday-school, let the teachers try and make it as pleasant as possible for them. Do not let their little girls say as one little lady was reported to have said to a minister who asked her, "And now Mary, my dear, why did the Ethiopian eunuch go on his way rejoicing?" "Please sir," she replied, "because Philip was done a teaching of him." (Laughter.) He was afraid that many a child had gone on her way rejoicing that the teaching was done; but the teaching ought to be of such a character always that the children would be glad of it. (Hear, hear.) Let them try to get the elite of the Church engaged in the Sunday-school, and not be content to leave it always to the young people. If they loved Christ, let them all be irrepressible in trying to serve Christ—showing themselves fearless and not anxious to repress individuality. Let them hope for the worst, seeking out the wandering and stray sheep—never ceasing in their search till they find them for Christ. (Applause.)

The meeting then closed with the singing of a hymn.

The overflow meeting, held in East Parade Chapel, was presided over by Mr. W. Olney, and addressed by the Rev. E. C. PIKE, Mr. SPURGEON, the Rev. A. BROWN, of the East London Tabernacle, and Mr. JOHNSON, a native of Africa, where he had passed twenty-eight years of his life as a slave, who contended that the only effectual means of doing away with the iniquitous traffic was by the spread of the Gospel. During the evening, a number of slave songs were sung by the last speaker and Mr. RICHARDSON, a native of Chicago.

For the above condensed account of the Baptist Union meetings we are mainly indebted to the excellent reports which have appeared in the *Leeds Mercury*.

Advance sheets of a new work by Dr. Cuyler, of Brooklyn, have been received by Messrs. Hodder and Stoughton, and will be published as soon as possible under the title of "Pointed Papers for the Christian Life." The author describes it as "a book for young converts as well as for older disciples. It begins with words to inquirers and then goes on with consecutive chapters on Christian living, &c."

## Religious and Denominational News.

The Rev. Robert Craig, M.A., of Glasgow, Professor of Biblical Criticism and Exegesis in the Theological Hall of the Evangelical Union, has received a unanimous invitation to the pastorate of the Richmond Congregational Church, Salford.

The Rev. J. C. Bedolfe, of the English Congregational Church, Bangor, North Wales, was last week presented with the sum of 25/-—"a token of regard to their beloved pastor by his congregation." This is the second similar token the rev. gentleman has received since commencing his pastorate in this city nearly seven years ago.

A harvest thanksgiving service was held last Wednesday evening in Union Church, Hanwell. The Rev. Henry Batchelor, of Blackheath, preached an appropriate sermon, taking for his text Isaiah lv. 10, 11. The church was beautifully decorated with flowers, and notwithstanding the heavy rain and boisterous wind the congregation was good.

The Rev. D. Bloomfield James has accepted an invitation from the Walter-road Church, Swansea, to succeed the Rev. Thomas Jones. His resignation of the pastorate at East-hill, Wandsworth, where he has laboured with much success for the last seven and a half years, has been received with much regret by the church. Mr. James proposes to enter upon his new sphere of duties on the last Sunday in October.

THE LONDON CONGREGATIONAL UNION.—The committee of this body has just received notice that a legacy of 1,000/- has been bequeathed to it by the late Mr. W. Carter, of De Beauvoir-road, Kingsland. The London Congregational Union, in which about 180 Independent churches within the London postal district are included, is in the sixth year of its existence; it was formed to advance the common interests of the metropolitan churches, which it has done by promoting meetings for the consideration of matters of importance to the general body, and more especially by the selection and purchase of sites for chapels, the temporary assistance of weak and struggling churches, and the maintenance of mission work in poor districts. Its income for the year ending December last was 2,811/-, which it is sought to increase to 10,000/- per annum.

PRESNTATION TO THE REV. B. WAUGH.—On Wednesday a cheque for 500 guineas was sent to the Rev. B. Waugh from a few friends with the following inscription:—"This inscription, together with 500 guineas, is presented to the Reverend Benjamin Waugh by a few friends as a mark of their appreciation of his work for neglected children, especially as a member of the first and second School Boards for London, and as an expression of their sympathy with him in his present enforced retirement from public life. Signed on behalf of the subscribers, S. MORLEY, treasurer; G. DANNATT, secretary. August, 1878." It was intended to have presented this at a meeting of the subscribers at Cannon-street Hotel; but at Mr. Waugh's request, on account of his still nervous weakness, it was sent privately to him.

CONGREGATIONALISM AT SIDCUP.—On Tuesday, the 8th inst., the first Dissenting place of worship was opened in this rapidly-increasing neighbourhood. As far back as May, 1876, several ministers and friends of the surrounding district met and resolved to establish Congregational worship, and this resolve has gradually taken shape in a commodious room suitable for public worship, until the requirements of the place necessitate the more important structure of the church. This room has been erected at a cost of 1,470/- on a portion of a freehold site presented to the committee by the London Congregational Union. Dr. Raleigh preached the opening sermon in the afternoon from the text, "Hold fast the profession of your faith." The friends having partaken of tea, provided by the ladies, a public meeting was held at seven o'clock, presided over by James Spicer, Esq., J.P., of Woodford, who said he had the more readily come from Essex because of the request having been made through the treasurer, his son (Mr. James Spicer, jun., of Eltham), who had taken so much interest in the movement. From the treasurer's statement it appeared that altogether 1,020/- had been raised, and many earnest appeals were made that the balance, 450/-, should be cleared that evening, or by the end of the year at latest. Amongst the speakers were Dr. Kennedy, Rev. Andrew Mearns (secretary of the London Union), J. Jones, of St. Mary Cray, Robert Tuck, B.A., of Bromley, also Mr. Charles Billett, who explained that the room would not only be used for public worship, but be available for all purposes having for their object the moral and intellectual welfare of the people, and for which there was no room available in Sidcup. By the close of the meeting, over 300/- had been promised, including 50/- promised by the chairman and 50/- by the Temple Church of St. Mary Cray, if the whole debt was cleared by Christmas. A balance of 150/- therefore now remains to be raised.

THE AVELING MEMORIAL CHURCH, REEDHAM.—The church built for the use of the inmates of Reedham Asylum for Fatherless Children, from the proceeds of a subscription raised for a testimonial to the Rev. Dr. Aveling, in recognition of his gratuitous services to the institution for thirty years, was opened for public worship on Tuesday, October 8. The design is gothic, and the building is adapted to accommodate 350 children and 100 adults, but a larger number can easily find space in the building, and provision is also made for an end

gallery whenever it may be required. At the opening service, which was numerously attended, the Rev. Dr. Moffat gave out a hymn, Dr. Aveling offered a prayer, and the Rev. J. B. French and C. E. B. Reed took part in the proceedings. The sermon was preached by the Rev. Dr. Parker, who took for his text, John vi. 68, "To whom shall we go?" Purses were afterwards received, and Dr. Moffat pronounced the benediction. At the subsequent luncheon, to which about 150 ladies and gentlemen sat down, John Kemp-Welch, Esq., presided, and in the course of his opening remarks, referred to the presence of Mrs. Spalding, a daughter of the late Dr. Andrew Reed, the founder of the institution, and a lady who had taken a very active interest in the work they had in hand. Mrs. Spalding, on being called upon, read a statement which showed that the total cost of the building was 3,800/-, and after allowing for that morning's collection there would remain a debt of 663/-, towards the liquidation of which the chairman had promised 100/. Short addresses were delivered by the Revs. C. E. B. Reed, Dr. Moffat, and Dr. Parker, who referred in eulogistic language to the services of Dr. Aveling, "the father of the metropolitan Congregational ministry." The Rev. Dr. Aveling expressed his gratitude to Mrs. Spalding and the friends who had contributed to this building, with which his name was associated, but which would be for the benefit of the children of this institution, in whose welfare he had long taken very deep interest. He congratulated Mr. Sulman, the architect, on the success which he had achieved, for the church was one of the most exquisite little gems which he had ever seen. One of the first names down in Mrs. Spalding's list was that of their friend Mr. S. Lowry, whose life was sacrificed in the Princess Alice disaster. When he authorised his name to be put down for 100 guineas, he at the same time gave a bequeath for the amount, remarking, "One does not know what may occur; we do not know what a day may bring forth." Dr. Aveling referred with especial pleasure to the fact that so many of those who had been trained there now testified their regard for it by annual subscriptions. He concluded by proposing a vote of thanks to Dr. Parker for his memorable sermon, and to Mr. Welch for his kindness in taking the chair. The Chairman returned thanks, and, in bringing the meeting to a close, expressed his satisfaction that the debt had been reduced to 385/. A service of song was then given in the chapel, the children rendering very efficiently a number of hymns and anthems, and listening with great pleasure to an interesting address by the Rev. John Curwen.

TESTIMONIAL TO JOHN CROSSLEY, Esq.—On Wednesday, October the 9th, a deputation waited on Mr. Crossley, consisting of the Revs. T. W. Aveling, D.D., J. S. Russell, M.A., G. B. Johnson, J. De Kewer Williams, R. A. Redford, M.A., LL.B., J. C. Galloway, A.M., and Messrs. James Spicer and Henry Wright. Their object was to present, with a few introductory remarks, an illuminated address bearing the signatures of more than 220 representative persons—ministers and laymen resident in various parts of the country, and interested in Church extension. The following is a verbatim copy of the address:—

Dear Mr. Crossley,—We, the committee and other friends of the English Congregational Church Building Society, beg to offer to you our heartfelt congratulations on recovery from your recent severe illness.

Our fervent prayer to Almighty God is that He may be pleased to perfect the present hopeful change, and long to continue your valuable life on earth.

We cannot thus address you without availingly ourselves of the opportunity of a reference to years gone by, more especially in connection with the work which we represent.

We believe that few lives have been more marked than yours with a Christian spirit, and with great and general usefulness; and we unsighingly "glorify God in you."

We are specially thankful to God for your connection with this institution.

Its origination was the natural outgrowth of the progressive work of our churches, and you were one of the representative men who took part in its formation in Derby in 1853.

Its specific purpose, as you well know, was and still is to aid satisfactory undertakings, by means of preliminary inquiries, friendly practical guidance, and conditional grants and loans.

Your own personal attendance to its details as chairman of the committee, the munificent help which you and your family have rendered to its funds, your influence with other generous givers, and the weight of your character and position, have rendered it invaluable service.

As a ground of special thankfulness to God and much joy, we venture to remind you of the more than five hundred new and improved churches which this society has already been directly instrumental in raising; and of the good in so many ways that has already issued, and may yet flow through successive generations, from these centres of Evangelical truth and life.

Nor would it be inappropriate to contemplate with cheering hope the future operations of the society, as the natural result of its acquired knowledge, secured funds, and past success.

But we beg you by no means to limit yourself to the consolations of the past, real and great as they are. Goodness never dies; and your Christian career will never cease to have its influence on the destined progress of Christ's Gospel. As long as you remain here, your voice will always have in it a power for good. Your testimony to this work, and your occasional advocacy when the opportunity occurs and strength will allow, will come with the accumulated weight of a ripened experience, which may help the work you love so well, even beyond the service which we now gratefully acknowledge.

With every assurance of Christian confidence and

affection, and with fervent prayer for God's continued and richest blessings on yourself, Mrs. Crossley, and every member of your family.

We remain, dear Mr. Crossley,

Yours faithfully,

[Signatures.]

After the reading and presentation of the address Mr. Crossley made a very touching reply, being evidently deeply moved by the cordial expressions of sympathy, confidence, and affection which were embodied in the testimonial, and the several utterances of the members of the deputation. Messrs. Samuel Morley, M.P., Henry Richard, M.P., R. S. Hudson, Handel Cosham, J. Baldwin Brown, B.A., Dr. Parker, and others expressed their desire to attend on the occasion, but were unavoidably prevented.

## ECCLESIASTICAL MISCELLANY.

The proprietors of Wesley College, Sheffield, have resolved, by a majority of thirty-six, to continue the use of the liturgy of the Church of England in their services.

The Rev. James Hill, Congregational minister at Fraserburgh, has been compelled to resign in consequence of squabbles among his people on the fermented wine question.

TRAITORS IN THE CAMP.—Would the military authorities in any country tolerate for a single moment its officers or subordinates plotting and addressing their remarks in favour of the enemy? Would any commercial house allow its representatives to be constantly extolling its opponent's wares in preference to its own, and ever and anon going over to that opponent? Can, then, the rulers of the Protestant Church of England be so deficient in the right principles of action as to quietly allow one of its teachers thus to address its members? Are the bishops slumbering while this treason is hatching? The extract is from "Essays on the Reunion of Christendom," by the Rev. F. G. Lee, D.C.L., with an introductory essay by Dr. Pusey. Extracted from "A Solemn Warning against Cudlodon College," by C. P. Golightly, M.A.:—"The marvel is that Roman Catholics, whatever their views may be, do not see the wisdom of aiding us to the utmost. We are doing for England that which they cannot do. We are teaching men to believe that God is to be worshipped under the form of bread, and they are learning a lesson from us which they have refused to learn from the Roman teachers, who have been among us for the last 300 years. We are teaching men to endure willingly the pain of confession, which is an intense trial to the reserved Anglo-Saxon nature, to believe that a man's 'I absolve thee,' is the voice of God. How many English Protestants have Roman priests brought to confession compared with the Anglican clergy? On any hypothesis we are doing their work." Words of mine could only weaken the intense indignation that must be felt at this gross treachery.—*Correspondent of the Times.*

THE BISHOP OF ELY ON SUNDAY-SCHOOLS AND SECULAR EDUCATION.—The Bishop of Ely, at a conference held at Bedford, of managers, teachers, and others interested in the Church Sunday schools of the county, delivered an address, in the course of which he said that in the North of England the Sunday-school system was very much more developed than in the South, especially in one point, that they manage to retain the scholars to a greater age. He thought the time was come for a thorough consideration of the Sunday-school system.

He could not but believe that we were on the eve of a far more complete system of national secular education than at present obtains. It might not come for some years—he hoped it would not—but he could not disguise from himself that the setting of the current of popular opinion was in favour of a national secular education, and there was, he must say, a logical incompleteness in two systems, the voluntary and the national, working side by side, which incompleteness carried with it an omen of its being only calculated to be of temporary duration. If it were so, he thought they should look at the present time as an interval graciously given to the Church of England, in the providence of God, for preparing to take up religious education upon Sundays, and possibly Saturdays. During the present period it would be wisdom on the part of the Church to look at the danger ahead of a general secular education, and to prepare to meet it by getting the Sunday-schools into thorough efficiency. After sketching the transition from the old system of catechising to the present system of Sunday-school teaching, the bishop strongly advised his hearers not to cram a child with Old Testament stories, but to imbue the child's mind from its earliest period of receptivity with distinctive Church doctrines. (Cheers.) Sunday-school teaching to be made more efficient must be more dogmatical and doctrinal, and the children were to be taught what is found in the Prayer-book without stint and without measure. (Applause.)

PROFITS OF MUSIC-HALLS.—Music-halls, says the *Echo*, seem to be even more profitable concerns than public-houses. The arbitration in the case of the London Pavilion Music-hall has revealed the fact that the net profits of M. Loibl in 1875 were 10,978/-; in 1876, 12,083/-; 1877, 14,189/- The Pavilion is now required for the new street between Piccadilly and Oxford-street, and M. Loibl, who claimed 147,000/- for the freedom and good-will, has been awarded 107,000/-

## Correspondence.

## DEPRESSED TRADE.

*To the Editor of the Nonconformist.*

DEAR SIR.—I should like, with your permission, to make a few observations on an article which appeared in your issue of the 25th of last month, headed "Depressed Trade." That the writer is very anxious that something should be done with a view of bringing about a change for the better is evident from the following suggestions: "If a self-denying ordinance could be passed in every family that for the next five or ten years none of its members should become clerks or tradesmen, it might be of great advantage to the country," a suggestion which, in spite of the sincerity of the suggester, would, I think, land us nowhere.

Now I take it for granted that although we think we ought not to continue putting our sons to the occupation of clerks or merchants, he would not have them remain idle. What then, I ask, are they to do? Where are they to go? If the writer of the article does not know, I, as one who happens to belong to the great working-class section, can tell him what is grim truth—that as things are managed at present there is no room anywhere else. We don't want any more tailors, for there is not sufficient employment for those at present in the trade; and the same may be said of almost every other branch of industry in the land; so that it seems to me that the suggestions I have quoted, if acted upon, would result in about as much practical good as did the operation performed by the Irishman upon the blanket.

I think instead of seeking to interfere in any way with persons who are engaged in really useful employments we should put a firm legal hand on all who are engaged in occupations which result in nothing but mischief—mischief to the individual and to the nation, not only commercially but physically and morally, and I am firmly persuaded that until this is done we shall have no permanent alterations for the better.

Now with a view of putting the writer in question on what I believe to be the right scent, let me give him a quotation—a lengthy one, I admit, and yet not too lengthy considering the importance of the subject—from a speech delivered by Mr. W. Hoyle before the Manchester Chamber of Commerce at the beginning of this year. It is as follows:—

He would take the five years ending 1861, and compare them with the five years just ended. In the former period we exported goods to the weight of 3,342,000,000lb. and the home consumption for the same period was only 833,000,000lb., in the latter period the cotton goods exported amounted to 4,741,000,000lb., an increase for the five years ending 1877 over the period of five years ending 1861 of 42 per cent. Taking the home trade for the last five years the consumption had been 769,000,000lb., a decrease of 8.3 per cent. as compared with the five years ending 1861, whilst the foreign trade had increased 42 per cent.; our population in the meantime having increased 16 per cent. These were facts they ought not to overlook. (Hear, hear.) Unfortunately, he was engaged in the home trade, and he wanted that trade to revive. Several causes for the depression had been alluded to, but he attributed it to the drinking habits of the people. Last year the home consumption of cotton goods did not exceed 9,000,000lb., and yet that same year the people spent over 147,000,000lb. in intoxicating drinks. There was a great cry of over-production, and if we looked simply at our warehouses, groaning beneath their loads of stock, we might come to that conclusion; but if we took a walk down the street and found the children barefoot and barelegged; if we looked at the people, many of them only half clad; and, further, if we peeped into their houses and saw how furnitureless they are, and went upstairs and saw the scantiness of the bedding, we should come to the conclusion that the production was insufficient, and the question come up, How was it that the goods in the warehouse did not find themselves upon the backs and into the homes of the people. To that question there could only be one answer; it arose from the fact that the money which should come to the merchants of Manchester, Bradford, Sheffield, Birmingham, &c., went to the publican.

While refraining from commenting upon the foregoing quotation, and thus trespassing too much upon your space, I should like to say I have a very strong opinion that when journalists, statesmen, merchants, ministers of the Gospel, Sunday-school teachers, and all who are sincerely desirous of bettering our conditions in every sense, are brought face to face with the facts stated in it, and act on the knowledge conveyed by these facts—"when every man will sweep before his own door"—we shall see the advent of the day when there will be no outcry about a superabundance of clerks or of any other class of honest workers.

What is needed, therefore, is that there be a universal strike against drinking and the drink traffic—"every man sweeping before his own door." If this were done, and if one-half or one-third of the amount spent in drink were taken to the tailor,

the draper, the shoemaker, the grocer, and the cabinet-maker, there would be such a demand for our manufactures as would ensure a brisk home trade; and with a brisk home trade there would be no reduction in wages, and no superabundance of clerks or merchants.

Yours truly,

Derby, October, 1878. JOSEPH FIRTH.

[The writer of the above letter surely cannot have read with attention the article on which he animadverts. He does not touch its general argument, but he singles out a particular illustration, the truth of which no one can deny who is conversant with the facts. No demonstration is needed to prove that the country is overdone with clerks and shopkeepers, who are mere distributors and consumers. If the supply of these could be checked for a time, the cost of production in all staple articles would be reduced, to the manifest gain of everybody. Mr. Firth raises another and a different issue in the latter part of his communication; and his method of dealing with the admitted evil is one on which wise and earnest men are honestly divided in opinion. The remedy which he suggests is not so easy of application as some imagine. Without following him into the new ground thus opened up, we may yet say that we fail to see wherein he has controverted the positions taken up in our former article.—ED. *Noncon.*]

## THE SANITARY CONGRESS.

It is possible that some of our readers are not even aware of the existence of such a society as the "Sanitary Institute of Great Britain," which has just held its annual congress at Stafford; for it is a society of recent formation. It may, however, be of interest to give a slight sketch of its aims and proceedings, for it has already gained a sure foothold, and it has before it, we believe, a future of much importance and usefulness. Its great aim is, as its name implies, the promotion of everything that conduces to the health and well-being of the people; and this it hopes gradually to accomplish by directing attention to existing evils, and to various schemes and inventions that have been, or may be, applied for their amelioration or removal. Pure air, pure water, and good drainage, are so necessary to all alike, that we cannot but hail with thankfulness any agency that endeavours to secure them for us.

His Grace the Duke of Northumberland is the President of the Institute, Dr. B. W. Richardson, F.R.S., is the chairman of the Council, and the President of the Congress for this year is Edwin Chadwick, Esq., C.B. The business of the congress is conducted in a similar manner to that of the British Association. There is an opening address from the President, and afterwards sectional meetings, at which papers are read, which are followed by discussions. There are also evening lectures, a *conversazione*, and finally a day of excursions to various places of interest in the neighbourhood. In addition to these, an exhibition is held of numerous sanitary appliances, domestic articles for use or comfort, labour-saving apparatus, and so forth—a most valuable means of acquainting the general public with inventions and improvements that contribute to health and economy.

The subject of the presidential address this year was "The need of reform in the administrative organisation of the Sanitary service, with special reference to the appointment of medical officers of health." Mr. Chadwick showed, by statistics, that the general death-rate of this country is much the same now as it was thirty years ago, in spite of the enormous expenditure upon sanitary objects. This state of things, he argued, proves the need of a more intelligent and efficient application of sanitary science. Special officers of health are needed for the protection of life in school and adult stages, for the protection of survivors on the occurrence of death from infectious disease, and for the prevention of the spread of disease generally. Any administrative organisation which does not make "interest coincident with duty" is necessarily only a costly failure, and is manifestly an administration which must be changed for a better, where no material reduction of sickness and death-rate can be shown to have been effected by it." Several of the papers read at Stafford were of purely local interest, but amongst those on general topics were papers by Dr. Angus Smith on "The Progress of Air Testing," by Lieut.-Col. Jones, V.C., on "Economy in Measures of Sewage Disposal," by Dr. H. C. Bartlett on "The Chemistry of Dirt," by Sir Henry Cole on "Sanitary Co-operation," by Dr. William Ogle on "The Preventive System of Medical Practice," and by Dr. Lory Marsh, Registrar to the Institute, on "The establishment of a School for the technical teaching of Sanitary Science." Dr. Richardson delivered an extremely able address on "The constitutional functions of a ministry of health for the United Kingdom," in which he strongly advocated the creation of a special department of State to take under its supervision all matters relating to national sanitation. A lecture was also given to the working men by Dr. J. Russell, B.S.C., of Edinburgh, on "Food and Drink."

At the exhibition, which is still open, may be seen a remarkable collection of useful and health-promoting appliances, which have been contributed from all parts of the kingdom. A large number of prize medals and certificates of merit have been awarded for exhibits.

Enough has been said to give our readers an idea of the interest and value of this association, and we may hope that its future congresses will be as successful and as likely to further the progress of sanitary science as the one which has been held at Stafford.

## THE LATE MR. GEORGE THOMPSON.

On Thursday forenoon the grave closed over the mortal remains of the late Mr. George Thompson, the well-known friend of the negro slave, and a powerful advocate of civil and religious liberty, who died at his residence in Francis-street, New Leeds, on the preceding Monday. The funeral procession, which left the late residence of the deceased about eleven o'clock for Burmantofts Cemetery, consisted of a hearse drawn by two horses, two mourning coaches, and some private carriages. In the first of the mourning coaches were Mrs. Nosworthy (Mr. Thompson's eldest daughter), Mrs. Chesson (his second daughter), Miss Edith Thompson (his youngest daughter), Miss Chesson, Mr. F. H. Thompson, and Mr. R. Nosworthy. In the second coach were Mr. F. W. Chesson, Mr. F. A. Nosworthy, Dr. Hitchman (Liverpool), Mr. C. H. Braithwaite, and Mr. Alfred Braithwaite. At the cemetery a number of gentlemen had gathered, anxious to pay a last tribute of regard and esteem to the memory of one whom, when living, they had revered and honoured for his many sterling qualities and for his works' sake. These included Sir Henry M. Havelock, Bart., V.C., C.B., M.P., Mr. J. Barran, M.P., the Rev. E. R. Conder, Mr. Joseph Lupton, J.P., Mr. J. Croft, J.P., Mr. W. H. Conyers, &c. The morning was windy and rainy, and many who would otherwise have been present were forced to remain away, fearing the consequences of exposure to the storm upon their own health. The Rev. Canon Jackson conducted the service, the first part of which took place in the chapel. After reading the 39th and 90th Psalms, and the lesson from 1st Cor. xv., 20, &c., the rev. gentleman reminded the friends present that the service of that day had a double aspect. It had one aspect towards the dead; it had another aspect towards the living. The aspect towards the dead that day was a very blessed one. His were very noble gifts consecrated to a very noble end—for the amelioration of the sufferings of man, for the freedom of the captive, for bread to the hungry. His gifts were nobly consecrated to the highest interests of man, and thereby to the glory of our God and Father. The rev. gentleman then referred to the lessons which the death of their friend impressed upon survivors. A hymn having been sung, the coffin was afterwards carried to the grave, where the remainder of the service was read by Canon Jackson. Mr. Bright was prevented from attending by the marriage of his daughter.

In a letter to the *Daily News*, Mr. J. Carvell Williams recalls one of the most memorable incidents in the life of the deceased—the Tower Hamlets election in 1847:—"The Nonconformists of the borough had been foremost in opposing both the Factories Education Bill and the 'Minutes of Council,' and they now determined to place themselves in opposition to mere Whiggery, which was then in office, and was suspected of the intention to endow the Roman Catholic Church in Ireland, as well as denounce, for the ecclesiastical measures it had already passed. They selected as their champion Mr. Thompson, who declared himself to be 'in favour of the absolute and perfect equality of religious sects,' and to be opposed to 'all grants of public money for ecclesiastical purposes, and to the interference of the State in the religious education of the people.' Abandoning most of the traditional electioneering methods, they dispensed with paid agencies and public-house committee-rooms; appointed from themselves four honorary secretaries, of whom I had the honour to be one, and resolved to rely upon platform work as a means of instructing and stimulating the electors, combined with the individual efforts of a host of enthusiastic individuals. For such a policy no fitter a candidate than Mr. George Thompson could have been chosen. His style of speech was as instructive and dignified as it was eloquent and fervid, and his platform appearances were incessant. No one present at the nomination on Stepney-green will, I should think, forget the impressiveness of the scene, when thousands of people, opponents as well as friends, listened to his oratory with absolute stillness, so that his ringing voice reached the most distant of his audience; and that speech was followed by two others on the same day—the last delivered late in the evening in the open air, and both as fresh in matter and manner as though delivered at the beginning, instead of the end, of a campaign. This 'pattern contest,' as it was called at the time, ended as it deserved to end. Mr. Thompson was returned at the head of the poll, having 2,429 more votes than his colleague, Sir W. Clay, and 3,646 more than the rejected candidate and former member, Major-General Fox. And not only was a Radical and Disestablishment candidate returned for the Tower Hamlets instead of a Whig, but, as a result, Mr. Bernal Osborne was a few days afterwards successful in ejecting a Tory from the representation of the county. In recalling these incidents I wish to do

more than pay a just tribute to the memory of a highly useful man. I wish to suggest the possibility that seats may be won now by members of the advanced Liberal party by a repetition of the simple, straightforward, and energetic means adopted in the Tower Hamlets nearly a generation ago. Liberalism needs just now more daring and more enthusiasm, and if they be wanting in the leaders I hope they will be found elsewhere."

## ELECTION INTELLIGENCE.

There are at present four Liberal candidates for the seat for Peterborough, vacant by the death of Mr. Whalley—viz., Mr. George Potter; Mr. J. H. Raper, the Permissive Bill advocate; Mr. Macliver, the president of the Amalgamated Society of Railway Servants; and the Hon. J. F. Fitzwilliam, who comes forward as an "Independent." Mr. George Potter has issued his address to the electors, and with it letters from Mr. Gladstone and Mr. Bright. He had written to these right hon. gentlemen asking them for some kind of recommendation. Mr. Gladstone felt specially indisposed at present to give his opinion on the claims of a candidate, as he thinks it "an imperative duty, in the present critical circumstances of the country, to eschew with peculiar care all divisions in the Liberal party, on the health and vigour of which the public welfare so largely depend." Mr. Bright is sorry he cannot comply with Mr. Potter's request, but he is inclined to think that the electors resent the meddling of outsiders with what is their business. In his address Mr. Potter justifies his candidature by the amount of the support he received at the last election. Mr. Macliver has also issued his address. He comes forward as a decided Liberal, opposed to the present Government, chiefly on the ground of its "reckless and extravagant expenditure" and "reactionary tendencies in commercial affairs." The address of Mr. J. C. Laurance, Q.C., the Tory candidate, promises a cordial support to the present Government, and especially praises their foreign policy. He would strenuously oppose disestablishment and the Permissive Bill.

On Thursday Mr. Ayrton addressed a meeting of the Liberals of Northampton, and entered at length into a defence of his public conduct, showing that, from his first entrance into Parliament, he had consistently upheld the Radical programme. The question of Church Establishments must be dealt with in the light of experience gained by the disestablishment and disendowment of the Irish Church, and he expressed a strong opinion that the time had come when the English people should be freed from the control of those who had been set over them by the law in the matter of religion. He was in favour of the equalisation of the franchise in boroughs and counties. At the close of his speech a resolution, moved by Mr. Robinson, president of the new Liberal Association, to the effect that Mr. Ayrton was a desirable candidate in the Liberal interest, was negatived in favour of an amendment moved by Mr. Alderman Gurney, that the meeting could not pledge itself to support any candidate who would not coalesce with the nominee of the Radical party, Mr. Bradlaugh, which was carried by a large majority.

The recent registration in North Northamptonshire has proved so favourable to the Liberals that at a meeting of the Liberal Association for that division at Kettering it was decided to bring forward two candidates at the next general election.

A meeting of the Liberal Four Hundred was held at Bristol on Monday night to hear Mr. Morley's reasons for retiring from the representation at the end of the present Parliament. Mr. Morley denied that he wished to retire because he thought he was in less favour than formerly, or disagreed with his colleague, or intended to stand for another constituency. The fact was he was getting an old man. He was in his sixty-eighth year, and wanted rest, and the duties of the House of Commons required the expenditure of more physical as well as mental powers now than heretofore. Speaking as a commercial man, he could not afford the sacrifice. He condemned strongly the Eastern and Indian policy of the Government, and said whatever his future sphere might be, he should press forward those Liberal principles which he believed were closely identified with the welfare of the people. A resolution was cordially passed thanking Mr. Morley for his past services, and requesting him to take time to reconsider his intention.

Mr. H. D. Pochin, who owns an estate near Llanrwst, has declined the invitation to stand for Carnarvonshire at the next election in the Liberal interest. Should he again come forward it would be for his old constituency at Stafford.

An influential body of electors have determined to invite Mr. William Edward O'Brien, D.L., the eldest son of the late Mr. William Smith O'Brien, to become a Home Rule candidate for the county Wexford.

The Duke of Leinster on Friday presided at the ceremony of conferring Queen's University degrees at Dublin. The duke stated that last year he was enabled to state that the number of students attending the colleges of the Queen's University was larger than in any preceding year; this year there is again an increase, from 744 to 886. The different religious denominations were well represented, there being 226 Protestant Episcopalians, 224 Roman Catholics, 248 Presbyterians, and 88 of other denominations.

## Epitome of News.

The Prince and Princess of Wales dined with the Queen on Friday. Miss Knollys and Sir Stafford Northcote were also invited.

On Saturday the Queen and Princess Beatrice paid a visit to the Linn of Dee, and were able to lunch in the open-air.

The Prince and Princess of Wales left Abergeldie on Saturday morning by special train, and reached Malborough House early on Sunday morning.

The Duke of Connaught presided on Friday night at the distribution of prizes given by the Queen to the students of the Metropolitan drawing classes in connection with the South Kensington Museum. His Royal Highness at the close of the distribution congratulated the students upon the result of the examination, as they showed that no schools had been more successful than those of the metropolis, which had taken one-fifth of the total number of Queen's prizes offered.

Count Schouvaloff will return to London this week, to resume, for some time at least, his duties as Russian Ambassador.

The *Daily News* understands that Sir George Bowen, who has been successively Governor of Queensland, New Zealand, and Victoria, has been appointed to the Governorship of the Mauritius, in succession to Sir Arthur Phayre.

It is announced that in consequence of the death of Sir Thomas Biddulph, Keeper of Her Majesty's Privy Purse, the Queen intends to appoint Lieut.-General H. Ponsonby, Private Secretary, to be Keeper of the Privy Purse, with two assistants. Lieut.-Colonel A. Pickard, V.C., of the Royal Artillery, has been selected to fill one of the appointments as Assistant-Keeper of the Privy Purse.

Mr. S. Plimsoll, M.P., accompanied by Mrs. Plimsoll, is about to make a lengthy tour in India, with a view to his restoration to health.

It is stated that Mr. Erasmus Wilson and Mr. John Dixon are to be rewarded with the honour of knighthood in recognition of their services in connection with Cleopatra's Needle.

A peerage offered to Lord Odo Russell, in recognition of his services as Third Plenipotentiary at the Berlin Congress, has been respectfully declined.

It is stated that the influence of Lord Derby in Lancashire will be given at the next general election to the Liberal candidates.

The Cardiff Town Council have decided to purchase the local waterworks for a sum of 300,000.

Mr. Gladstone is expected to visit Rhyl at the end of this month, and preside at a political demonstration.

The Executive Council of the Greenwich Five Hundred have decided to hold a banquet shortly, to which Mr. Gladstone, and also Mr. Stone and Mr. Saunders, who are to be the Liberal candidates at the next election, will be invited. Mr. Gladstone, it is said, has signified his intention to be present.

The Mayor of Birmingham has received a communication from Mr. Bright, regretting his inability to accept his worship's invitation to a dinner on the 31st inst., as he is still obliged to refrain from taking part in public meetings of any kind.

Mr. Whalley's funeral took place on Saturday at Ruabon. The arrangements were of the simplest character, but the attendance of representatives of several towns and public bodies, and the presence of over 1,000 spectators, testified to the personal liking felt for the deceased gentleman.

The funeral of Sir F. Grant, President of the Royal Academy, took place on Saturday at Melton Mowbray. The Archbishop of York and the vicar of the parish officiated. Colonel Grant, Lady Grant, Miss E. Grant, and Mrs. A. E. S. Markham were chief mourners. A large number of Royal Academicians were present.

The death is announced of Mr. Joseph Ivimey, who was for many years an active member of and solicitor to the Anti-Corn Law League.

Miss Harriet Bright, daughter of Mr. John Bright, M.P., was married on Thursday to Mr. Richard Faulknor Curry, stepson of the Rev. J. D. Collis, D.D., Vicar of Stratford-on-Avon, and son of the late Admiral Curry, of Shottery Hall. The ceremony took place at the Friends' Meeting House, Southport. Mr. Bright was present at the ceremony.

By a majority of thirty-three to sixteen, the Middlesex magistrates have refused to grant a licence for music and dancing to Mr. Bignell, the lessee of the notorious Argyll Rooms, in Great Windmill-street, W. Mr. Bottomley Firth, who opposed the granting of the licence, said that the existence of the Argyll Rooms "was a scandal to public morality and an outrage to the city in which they lived." In support of the opposition a petition was presented, signed by Cardinal Manning, Archdeacon Jennings, and many other persons. The rooms will be closed next month, when the licence lapses in the ordinary course.

Mr. Bright, writing to the Secretary of the Working Men's Political League for the Annihilation of the Liquor Traffic, says:—"I cannot undertake to frame a bill on the subject of the drink traffic. A change of law, though not absolutely useless, will do much less for temperance than many sanguine people expect. I hope, however, that what a change of law can do may be done, and that a more intelligent public opinion may gradually be created."

William Stafford, the clerk who absconded with 15,000*l.* in notes, the property of the Liverpool Branch of the Bank of England, was apprehended at Jersey on Sunday. He was on board of a yacht which he had hired at Cowes, and had been cruising in the Channel. Notes to the amount of 10,000*l.* were found upon him. He alleged that an accomplice had robbed him of the remainder. The police at Jersey were ready for Stafford when the captain put in by stress of weather.

At a conference last week of the Liverpool Ladies' Temperance Association, the chairman, Mr. Thomas Mathison, said it was calculated that by the cocoa-rooms established in Liverpool 50,000*l.* a year was taken from the publicans.

Reports from all parts of Ireland show that the Sunday Closing Act has been universally received with a good grace, and that in no place was there any hindrance offered to its enforcement. No unusually large quantity of drink was sold in provincial towns on Saturday night, and no organised drinking clubs seemed to have been formed. In Sligo and Mullingar, towns notorious for their Sunday drinking, there was not a single case of drunkenness. Sixty-nine licensed houses in Athlone were closed, and the police contingent was increased. No breach of the Act, however, occurred. Within the metropolitan district of Dublin itself very little change was observable in the afternoon, the only difference there being the shortening of the hours. The highest satisfaction is expressed at the general good-humoured acquiescence in the measure.

The Irish papers report a sad accident on Lough Erne. A constable named Martin Roe had married without leave. He was obliged to resign, and on Thursday last he came by steamer with his bride to get his discharge at Enniskillen, and make arrangements for emigrating to Australia. In stepping from the steamer to the landing boat his wife fell into the water. He plunged in to save her, but as there was no one present able to render them assistance they were both drowned.

The Liberals of Southampton have gained 174 votes in the recent revision of the register.

A new use has been found for the electric light. At Sheffield on Monday night a match at football was played by its aid, in the presence of spectators estimated at 30,000. The light was from four lamps thirty feet from the ground. It is stated that the players could be seen almost as clear as by daylight. The illuminating power was equal to 8,000 standard candles, and the cost per hour for each light was 3*l*. 2*d.*

The directors of the Crystal Palace announce that they are prepared to receive proposals for lighting the concert room and one other portion of the Palace with the electric light.

Speaking at a Liberal meeting at Manchester on Monday, Mr. Jacob Bright, M.P., said the Government had stolen Cyprus, and if any other European Power, while talking in the loftiest tone of the public law of Europe, had secretly committed such a base theft, they would have been execrated by every newspaper in England, and more especially that portion of the metropolitan Press which had followed the crooked paths of the Government with sickenly adulation.

The directors of the Bank of England on Monday afternoon advanced their rate of discount from 5 to 6 per cent. The change came as a surprise to most persons, owing to the unusually late hour of its adoption. The rate had remained at 5 per cent. since Aug. 12.

The officers of the Home-Rule Confederation have issued a circular to their branches, in which they admit that there is a grave crisis in the Irish National movement, and that a strong effort may be made to send representatives to the forthcoming conference in Dublin, so as to make it the most successful of any yet held.

At a Cabinet Council held in Paris on Wednesday, under the presidency of Marshal MacMahon, at which all the Ministers were present, it was resolved that the Senatorial elections should take place on January 5, 1879, and that the municipal councils should be convoked for the purpose of choosing the delegates for those elections on October 27.

According to information received by the French Government, the insurrection of the natives of New Caledonia is spreading, and a further massacre has been perpetrated.

Mgr. Dupanloup, the Bishop of Orleans, has died suddenly at the age of seventy-six. He was born in Savoy in 1802, and was naturalised a French subject in 1838. In 1825 he was ordained priest, and in 1837, after holding several important ecclesiastical appointments in Paris, was made Vicar-General. He was consecrated Bishop of Orleans in 1849, and ever since that time has been prominently before the public in connection with the political and religious discussions which have taken place in France. His death will be a great loss to the anti-Republicans in the Senate, whose guiding spirit he was.

Holland is to have one more University with one faculty only—that of Orthodox Protestant Theology. It is to be established at Amsterdam.

The Paris correspondent of the *Daily News* says:—"The Misses Cobden have left Paris. M. Léon Say, who met them last week at M. de Marçé's, where they were introduced by an English lady, was quite concerned not to have known sooner that the daughters of his lamented and illustrious friend were here. He called on them next day, and invited them to a grand dinner at the Finance Ministry, in the Louvre, given expressly in their honour."

The debate on the Anti-Socialist Bill has been going on in the German Reichstag during the past week. On Thursday Herr Hasselman, a Socialist leader, "unveiled in the most passionate manner the ultimate aims of his party." He was repeatedly called to order, but "made an open appeal to insurrection," and advised the Chancellor to "remember March, 1848." This allusion was to the period when the present Emperor, then Prince of Prussia, was compelled by the outbreak of a revolution to leave the country and take refuge in England. It is stated that the compromise in the bill likely to be accepted is that an appeal should be granted to persons prosecuted under the bill, and that the operation of the measure should be extended to March 31, 1883.

It is said that a Frenchman recently deceased has bequeathed a considerable fortune to General Garibaldi and his sons.

In consequence of the favourable state of the Italian Budget for 1879, it will not, a Roman telegram says, be necessary for the Finance Minister to propose any increase of taxation nor the introduction of fresh duties to meet the losses of the Treasury arising from the abolition of the grist tax.

It has been definitively settled that Dr. Falk, the Prussian Minister of Public Worship and Education, is to remain in office.

It is affirmed in a telegram from Rome that an agreement has been almost established between the Italian Minister of Justice and the Vatican with regard to the nomination of bishops under royal patronage.

The Nile has begun to fall in Lower Egypt, and it is therefore considered that the crisis may be regarded as having passed favourably.

During the negro rising in Santa Cruz four-fifths of the mills, dwellings, and plantation products in the island were destroyed. In the suppression of the revolt 250 insurgents were killed.

The "fall elections" in the United States are going against the Republicans. Up to Friday the result of forty-five elections was known, chiefly in Ohio, Indiana, and Iowa. The Republicans had elected twenty-two Congressmen, the Democrats twenty, and the Greenback party three. The Republicans have thus lost eight seats.

A Melbourne telegram, dated Oct. 3, says the Ministerial bill for curtailing the powers of the Legislative Council has passed the third reading by 50 votes to 21, substantially in its original form. It is probable that a conference of the two Houses will be held, to agree upon the amendments proposed by the Legislative Council.

There does not yet appear to be any material decrease in the yellow fever epidemic at New Orleans, where fifty deaths were reported on Sunday.

According to a telegram from Rome, Cardinal McCloskey predicts a considerable Catholic revival in the United States. "Whole districts," his eminence is reported to have said, "are disposed to join the Roman Church," and he is anxious that this outburst of religious zeal should be fostered. The Pope is taking measures accordingly.

### MISCELLANEOUS.

**LONDON UNIVERSITY.**—The following are lists of the candidates who have passed the recent examinations held in the Colonies:—Matriculation Examination—June. Canada.—Honours Division.—38 *æq.* Sidney Walker Hunton, Ottawa College Institute and McGill College. (The number prefixed to the name indicates the number in the original Honours List with which that name would have been placed equal had the candidate been examined in England.) First Division.—Benjamin Russell, private study. Mauritius.—First Division.—Louis Jules Henry Bouchet, Angelo Auguste Camille Cantin, Antoine Francois De Chazal, Henry Aylmer Dumat, Pierre Emilie Lavalle, Leon Eugene Leclerc, and Louis Amédée Maujean, Royal College, Mauritius. First B.A. Examination.—Pass List. Mauritius.—Second Division.—Fernand Henry Bonnefin, Louis Jules Bonnin, Louis Henri Despeissis, and Henri Octave Laurent, Royal College, Mauritius.

**EXPLORATION OF ASSYRIA.**—Mr. Hormuzd Rassam, who was a companion of Sir Austen Layard's earliest discoveries in the Euphrates and Tigris valleys, has succeeded in obtaining from the Porte a most extensive firman for the exploration of the whole of Mesopotamia, Assyrian and Babylonian. Mr. Rassam will resume his explorations in the Nineveh district, at Koyunjik, in the palaces of Sardanapalus, Sennacherib, and Esarhaddon, and at Nimroud. The excavations in the mound of Nebby-Yunus, close by Koyunjik, if carried out, may lead to the discovery of "some accounts, however meagre, of Sennacherib's second campaign against Hezekiah," from the Assyrian point of view, as this is the site of that king's later palace. In Babylonia, Mr. Rassam will make it a special point to discover the site of the royal "Record Office," which has been kept secret by the Arab and Jewish dealers, through whom we have obtained so many of the tablets, "representing every branch of commercial and fiscal transactions," found therein, and now in the British Museum. "The mounds of Tel Ibrahim, the site of the city of Kutha, the great sacred university of Babylon, whence Assurbanipal obtained the originals of the Creation tablets," are also within the scope of the new firman. Mr. Rassam has also obtained a special firman for the exploration of North-eastern Syria,

and Carchemish, on the Euphrates, the capital of the ancient Hittite kingdom. This is altogether new ground.—*Spectator.*

### Gleanings.

A speculator in Wisconsin has started a factory for the production of paper bricks, which are said to be exceedingly durable and damp-proof.

A Western lawyer included in his bill against his client: "To waking up in the night, and thinking about your case, five dollars."

At Wamego, a place in the extreme West, is a shanty which bears the sign, "Here's Where You Get a Meal Like Your Mother Used to Give You."

A county draper's window has this announcement:—"Wanted two apprentices, who will be treated as one of the family." Is this on the Squeers principle?

A man never looks so helpless and insignificant, says the *Danbury News*, as when standing in a draper's shop waiting for his wife to get through trading.

Diogenes was a good temperance man. When blamed for throwing a goblet of wine on the ground and wasting so much liquor, he answered: "Had I drunk it, there would have been a double waste, I as well as the wine would have been lost."

"Sonny," remarked a mother to her young hopeful, "if boys were half so patient in their attentions to their studies as they are in learning how to skate on rollers, they would be perfect angels." "That's so, mamma," said the boy, "but then they wouldn't have near so much fun."

"Is there anything that will make grain come up quick?" asked a rich amateur farmer of an old husbandman. "Well, no, I don't know of nothin' that will do it," was the genial old fellow's reply, "unless it be the rooks." Then the amateur farmer wanted to know where he could get some.

A child asked "Mother, what is an angel?" "An angel? Well, an angel is a child that flies." "But, mother, why does papa always call my governess an angel?" "Well," explained the mother, after a moment's pause, "she is going to fly immediately."

The celebrated Dr. Adam Smith, who was a very logical thinker, hearing his servant complain of a pain in the small of his back, said to him, "The pain, John, is not in your back, it is in your mind." "Deed, sir," replied John, "if ye'll tak' it oot o' ma back and pit it into ma mind, I'se me singularly oblieged to ye."

It is said that, through the Paris Exhibition attracting all the world there, the only way in which a Parisian can hope to receive civil treatment from officials, shopkeepers, *cochers*, &c., is to go about with a "Baedeker" under one arm, and a map of Paris ostentatiously displayed, in order to be taken for the intelligent and presumably wealthy foreigner whom money-making Paris is anxious to make the most of. How does he disguise his physiognomy?

**AN UNDESIRABLE APPOINTMENT.**—I heard a good story (which has the advantage of being true) in connection with an appointment recently gazetted. A young gentleman who had received a special mark of his Sovereign's favour by being appointed to represent Her Majesty in one of the most insalubrious stations on the West Coast of Africa, called in at the Colonial Office to make inquiries as to what might be the retiring allowance pertaining to the post. The obliging clerk, after a prolonged search through a series of documents, looked up at the hopeful young man, and blandly said, "I do not find, sir, a single instance of a retiring allowance having been paid to gentlemen who have gone out to this particular station."—*Mayfair.*

**A CHURCH CONGRESS STORY.**—The Sheffield Conservative organ is responsible for the following wicked story:—Last week a frequent diner took his accustomed place in a well-known restaurant. There the practice is to order your dinner, eat it, and then step up to the bar, say what you have had, and pay for it. The proprietor, you observe, trusts to your honour to be honest. Well, the frequent diner ordered his dinner as usual. In a minute "the little bill" was made out, and placed beside his plate. "How is this?" he demanded, "why am I insulted like this?" The waiter pleaded that he was simply obeying orders. Then the proprietor was called in. He shrugged his shoulders, apologised for offending a frequent customer, but added, "You see we are obliged to be very cautious at present—*This is Congress week!*"

**A CHEROOT STORY.**—A friend of mine has among the primest possessions of his house a stout box, five feet long by four deep. This is filled with the choicest Trichinopoly cheroots, to which a peculiar flavour is added by the recollection of the fact that they have never paid duty. The flavour was acquired thus: When my friend arrived in Southampton, he fell into the hands of an exceptionally austere Custom House officer. The man insisted upon rooting everywhere, diligently examining boxes innocent of contraband contents, and poking the bed to discover in the mattress probable layers of tobacco. Coming in due course to the box containing cigars, he curtly asked, "What's in this?" "Tobacco," said the traveller from the far East. The Custom House officer turned upon him a withering glance. Here was a man indulging in untimely jests with a responsible officer of H.M. Customs! With an angry snort the offended dignitary hurriedly scribbled a cabalistic mark on the

box, and passed on to the next luggage. So the chest came ashore duly passed, and duty free.—*Mayfair.*

**AN UNEXPECTED RESULT.**—Mr. Thomas Gill, the veteran American journalist, who died recently, in his lifetime was very fond of a joke, and possessed a keen sense of humour. An amusing instance of his drollery has since been related. The Hon. Robert Rantoul, junior, was delivering to an immense audience an oration at a celebration on Bunker's Hill, in the course of which he described with great pathos the famous battle which had occurred on the spot where they were assembled. As he resumed his seat, Gill, who was seated near him, carelessly remarked, "My father was in that battle." Rantoul immediately sprang to his feet and announced the fact, whereupon there were vehement calls from the crowd for the son of the revolutionary hero. Mr. Gill modestly arose, and, after acknowledging the vociferous cheers which greeted him, quietly informed his hearers that it was true that his father was in the battle of Bunker's Hill, but—he was fighting on the other side! The scene that followed "beggared description." Mr. Gill was an Englishman by birth, and was one of the first professional reporters who went to America.

**NEATLY DONE.**—There is in London a well-known theatre contiguous to the office of an equally well-known daily paper, and some of the windows of the one building are quite close to some in the other. Some little time ago certain frivolous spirits on the staff of the "daily" observed, in one of the managerial windows of the theatre, a pair of pheasants hanging up. The window was very near, the temptation very great, and, with the aid of an ingeniously improvised fishing-net, the pheasants passed from the abode of Thespis to the shrine of Minerva. Now that the adventurers had obtained their prize, what was to be done with it? A brilliant idea occurred to one of the party, and he sent the birds round by a messenger to the manager of the theatre, accompanied by his card, with the request that the manager would accept a trifling gift of game, and the suggestion that, if the manager had a private box to spare for that evening, he, the donor, would be very grateful. In a few minutes the messenger returned with a neat little note from the manager expressing thanks for the present, and enclosing a stage-box for that evening. How his sense of humour was affected when the joke transpired, history saith not.—*Examiner.*

### BIRTHS, MARRIAGES, AND DEATHS.

#### MARRIAGES.

**HOCKING—CANDLISH.**—Oct. 8, at the Congregational Church, Seaham Harbour, by the Rev. W. Reed, of Sunderland, the Rev. W. J. Hocking, of the Methodist Free Church, Carshalton, Surrey, to Eleanor Thompson, youngest daughter of Mr. Robert Candlish.

**SCOTT—LORD.**—Oct. 9, at the Congregational Church, Hersham, Surrey, by the Rev. A. E. Lord, father of the bride, assisted by the Rev. Thomas Lord, James Wotherspoon Scott, son of Andrew Scott, Esq. of Rydens, to Sarah Austin Lord, both of Hersham.

**WHITELEY—CAMFBELL.**—Oct. 9, at Cavendish-street Chapel, Manchester, by the Rev. Paxton Hood, Lewis, eldest son of Richard Whiteley, of Urmston, to Emma, youngest daughter of the late John M'Arthur Campbell, of Manchester.

**GALPIN—SWALLOW.**—Oct. 10, at the Methodist Free Church, York-street, Cheetham, by the Rev. M. Miller, the Rev. Frederick Galpin, of Ningpo, China, to Emily Matilda, eldest daughter of George Swallow, of Eaton House, Higher Crumpsall, Manchester.

#### DEATHS.

**HEWLETT.**—Sept. 8, at Mysapore, North India, Emma, the beloved wife of the Rev. John Hewlett, B.A., of the London Missionary Society. Friends will kindly accept this intimation.

**FROST.**—Oct. 7, at Cotton End, near Bedford, after a short illness, the Rev. John Frost, in the 70th year of his age, and the 47th year of his pastorate in the above place.

**THE MEDICAL PROFESSION.**—The Medical profession are now ordering Cadbury's Cocoa Essence in thousands of cases, because it contains more nutritious and flesh-forming elements than any other beverage, and is preferable to the thick starchy Cocoas ordinarily sold. When you ask for Cadbury's Cocoa Essence be sure that you get it, as shopkeepers often push imitations for the sake of extra profit. Makers to the Queen. Paris depot: 90, Faubourg St. Honré.

**HOLLOWAY'S PILLS.**—The chiefest wonder of modern times.—This incomparable medicine increases the appetite, strengthens the stomach, cleanses the liver, corrects biliousness, and prevents flatulency; purifies the system, invigorates the nerves, and reinstates sound health. The enormous demand for these Pills throughout the globe astonishes everybody, and a single trial convinces the most sceptical that no medicine equals Holloway's Pills in its ability to remove all complaints incidental to the human race. They are a blessing to the afflicted, and a boon to all who labour under internal or external disease. The purification of the blood, removal of all restraints from the secretive organs, and gentle aperient action, are the prolific sources of the extensive curative range of Holloway's Pills.

**PERFECTION—MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER.**—Offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

**RECKITT'S PARIS BLUE.**—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet,

**VIOLET INK.**—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailful of water small woolen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

**COCA LEAF, WORDSWORTH'S CHEMICAL FOOD OF HEALTH,** prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1d., 2s. 9d., 5s., and 15s.; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homeopathic Chemists, 6, Sloane-street, Knightsbridge, London.

### Advertisements.

### METROPOLITAN IMPROVEMENTS.

**MESSRS. COOKE BAINES & CO.,** Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

**ORGAN (by NICHOLSON) for SALE.**—Handsome Gothic Case, two manuals and pedals, sixteen stops. Sold to make room for larger instrument in different position.—Apply, Rev. J. P. Alleu, Gloucester.

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The New River, the choicest Home Investment of this or any other age.—Two-fifths and Two-fifths of a Freehold Share in the King's Moiety, and One-eighth of a Freehold Share in the Adventurer's Moiety of the grand and unique trading corporation historically known as the New River, with a revenue last year amounting to the enormous sum of nearly 400,000*l.*, being an increase of 15,000*l.* on the previous year, conferring the Parliamentary franchise on its holders, and returning an annually increasing income derived from land and water, which has doubled within the last ten years (during which period two large bonuses have been declared), and is without limit as to future accretions. Also fifty 100*l.* New Shares (fully paid) in the New River, participating equally with the original shares in all the advantages of the company.

**MESSRS. EDWIN FOX and BOUSFIELD** beg to announce that the particulars of the above ESTATES and SHARES, which will be SOLD BY AUCTION, at the Mart, Tokenhouse-yard, Bank of England, on WEDNESDAY, October 23, at two, are now ready for distribution.

The Property will be submitted in Lots to suit large and small capitalists, and is especially deserving the attention of trustees. The income on the several lots of original or freehold was at Midsummer last respectively 18*l.* 4*s.* 4*d.*, 2*l.* 19*s.* 7*d.*, 3*l.* 12*s.* 8*d.*, and 4*l.* 1*s.* 2*d.* for the year, but increases annually, and has never retrograded, and the buyer of one lot can take five more similar lots at a like price. Each lot confers votes for Middlesbrough and Hartlepool. The income on the new shares was last year 10*s.* 3*s.* 7*d.* per cent. They will be sold in lots of from one to two shares in each.

Particulars may be obtained of Messrs. Russell, Son, and Scott, solicitors, 14, Old Jewry-chambers; of Messrs. Lovell, Son, and Pitfield, solicitors, 8, Gray's-inn-square; at the Mart; and of Messrs. Edwin Fox and Bousfield, 99, Gresham-street, Bank, London, E.C.

**THE CANCER HOSPITAL (Free), founded 1851.**—The only special refuge for poor persons afflicted with this fearful disease, who are admitted free, without letters of recommendation.

Out-patients are seen on their own application at Brompton on Mondays and Wednesdays, at 2 o'clock, and at 167, Piccadilly, on Tuesdays and Thursdays, at the same hour.

SUBSCRIPTIONS are earnestly solicited. Hon. Treasurer—Geo. T. Hertslet, Esq., St. James's Palace, S.W.

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**CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.**

The ONE HUNDRED AND THIRTY-FOURTH HALF-YEARLY MEETING and ELECTION of this School will be held at MEMORIAL HALL, on TUESDAY, the 29th inst., at Two o'clock.

The Chair to be taken by Rev. HY. BATCHELOR, of Blackheath. Ten boys to be elected.

**THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.**

There are nearly 300 Children in the Institution. FUNDS are greatly needed for the maintenance of so large a family.

Annual Subscriptions, 10*s.* 6*d.* Life Subscriptions, £5 5*s.* and upwards.

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**THE ASYLUM for IDIOTS, Earlswood, Redhill, Surrey.** Open to cases from all parts of the Kingdom.

The AUTUMNAL ELECTION of this Charity will occur on THURSDAY, the 31st inst., at the CANNON-STREET HOTEL, E.C., for the purpose of choosing THIRTY-ONE APPLICANTS, viz., One for Life and Thirty for the ordinary period of Five Years, from a list of 181 approved Candidates, without prejudice to scrutiny.

JAMES ABBISS, Esq., J.P., Treasurer, in the Chair.

The Poll will commence at Twelve and close at the Two o'clock precisely.

IN REPLY TO THE SPECIAL APPEAL, the Board gratefully acknowledge having received £1,500 towards the £3,000 asked for, and they earnestly hope that the whole amount will yet be contributed.

CONTRIBUTIONS for the General Fund and towards the Furnishing and Fitting of the Detached Infirmary are earnestly solicited.

WILLIAM NICHOLAS, Secretary.

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**F. H. MIAU, 27, KING STREET, LIVERPOOL** GENERAL COMMISSION MERCHANT AND FORWARDING AGENT.

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# SUPPLEMENT TO THE NONCONFORMIST.

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GRATIS.

## THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

(From our own Correspondent.)

LEEDS, Saturday.

For many weeks past the Baptists of Leeds, or rather their ministers and office-bearers, have been busily occupied in preparing for the autumnal session of the Baptist Union. It must be more than thirty years since the Union met last in Leeds. The assembly then held was one of two or three meetings by which it was intended to ascertain whether the Union, which had been up to that time very much a London institution, might not be made a power in the country; but I suppose that the experiment was not satisfactory, for only one meeting (in Birmingham) was held after that at Leeds, and then, for many years, the idea was abandoned. The contrast between the meetings which have just closed and those to which I have referred could not but be most striking to one who, like myself, was present at both. The former gathering was comparatively a very small affair, which attracted little attention and excited no enthusiasm; I may say of this week's series of meetings that they proved to be enthusiastic throughout, and that members of all denominations of Christians have shown a kindly interest in them. There was one thing that struck me when I first looked round at these meetings, and that was the absence, for the most part, of the men whom I had recognised at the former gatherings in Leeds. There were, of course, a good many grey-haired veterans present, but by far the larger proportion were comparatively young men; and I question if there were more than a few scores, or even dozens, who remembered Mr. Griffith's grand sermon in South Parade Chapel, or the splendid speech which was delivered at an evening assembly by Mr. Stovell. During the meetings this week there must have been from eight hundred to a thousand delegates present. In addition to these there were considerable numbers who, though not delegates, had come from more or less distant parts of the country to witness the proceedings. Leeds is sufficiently central to be not too far distant from either the south or the north; and both south and north were well represented accordingly. There was not one single gathering which was not well attended, and most of the meetings were crowded, some of them to excess. I may say at once that, however successful other autumnal sessions of the Union may have been, that which has just closed in the metropolis of Yorkshire will compare favourably with any of them, or with them all.

The reports which will doubtless appear in your columns will render it unnecessary for me to refer to the proceedings much in detail. The inaugural service was held in South Parade Chapel (formerly the scene of the ministry of Dr. Aoworth, Mr. J. E. Giles, and others who are less widely known), when Mr. Gould, of Norwich, who is the vice-president of the Union, delivered a characteristically able sermon. The same evening a largely-attended meeting was held in the Albert Hall, which is connected with the Mechanics' Institution, on behalf of the Baptist Total Abstinence Society. Early on the following (Tuesday) morning, a very impressive sermon was preached by Mr. Glover, of Bristol, who took for his text Isaiah lii. 11, "He shall see of the travail of His soul, and be satisfied." The whole of this day was devoted to foreign missions. The conference in East Parade Chapel, which occupied the greatest part of the day, was, perhaps, the most practically important I have ever been privileged to attend. The three papers which were read by Messrs. Baynes, Bacon, and Bailhache should be read and considered by all your readers, to whatever denomination they may belong; and the discussion, or rather conversation, which followed the reading of the papers, in which Mr. Bompas and Mr. Barran took a leading part, was followed by a resolution, enthusiastically passed, to send out with as little delay as possible twenty additional missionaries to India and elsewhere. The afternoon's engagements were especially interesting and affecting. The name of Mr. C. B. Lewis, of Calcutta, ought to be well known to all your readers. He has recently retired from labour, after many years' service, chiefly, though by no means entirely, in connection with the Mission Press, to the management of which he has

devoted himself with an energy and an ability which will make the denomination everlastingly his debtor. On this occasion he was presented with a testimonial of affection and gratitude on the part of his brethren in India, on whose behalf Dr. Underhill spoke. Mr. Lewis was not able himself to respond to the address, but when he stood for a moment on his feet, and when the vast audience rose to welcome him, the sight was one that cannot be easily forgotten. The missionary meeting in the Victoria Hall the same evening was simply magnificent.

On Wednesday morning, the Union itself met in autumnal session, under the presidency of Mr. H. S. Brown, of Liverpool. Mr. Brown's inaugural address was an earnest and thoughtful appeal to well-educated and well-circumstanced young men to devote themselves to the ministry of the Gospel. It was followed, as will be seen, by the reception of deputations from the Congregational Union of England and Wales, from the Leeds Nonconformist Union, and from the Women's Christian Temperance Association. The last-mentioned association was most ably represented by two ladies; but I was personally most gratified with the reception given to Dr. Stoughton and Mr. E. R. Conder, as the representatives of the Congregational body. Evidently, for the time at any rate, old differences had been forgotten. Mr. Conder spoke as cordially, and was received as enthusiastically, as if he had never come into conflict with the former President of the Union, Dr. Landels. I trust, and am sure that this is a sign that the wave of denominationalism that recently passed over the Baptist body has, to a great extent, subsided. Henceforth, they will be Christians first and Baptists a long way afterwards. This appeared to me to be the spirit which characterised all the meetings. I do not remember that at any of the meetings baptism was even once mentioned. Those subjects of controversy which have on other occasions taken up sadly too much time and attention seemed to be on this occasion almost studiously avoided. I must not be too sanguine, for nobody knows who will be president of the Union after Mr. H. S. Brown and Mr. Gould; but at present it appears to me that my Baptist brethren, for whom I have the profoundest regard and affection, have come at last to the conclusion, for which they have certainly apostolic authority, that even *they* are "sent," not so much "to baptize, but to preach the Gospel."

Of the service in Oxford-place Chapel on Wednesday afternoon it is difficult to speak without seeming exaggeration. The chapel is the largest chapel in the town, and it is reckoned that it will hold, seating and standing, no fewer than three thousand persons. It was filled, and might have been filled five or six times over, by those anxious to hear Mr. Spurgeon. For a week it had been announced, in all sorts of ways, that no more tickets of admission could be distributed; but even a large number of ticket-holders were compelled to go away disappointed. It was plain, from the very beginning of the service, that Mr. Spurgeon was excited and nervous. When, accidentally, a pane of glass in one of the windows was broken, he was evidently apprehensive, and entreated the congregation to be calm and self-possessed whatever similar casualty might occur. But his sermon was one of his best. However he may have suffered bodily through recent afflictions, it was obvious to all his hearers that spiritually and mentally he is as strong as ever. He preached for at least an hour, and, notwithstanding the pressure of the crowd, I venture to say that nobody was weary when he had done. Thank God for Mr. Spurgeon! I am sure that I speak for all your readers and for many others when I utter the prayer that he may be spared yet for many years to preach Christ as powerfully and yet as simply as he did on Wednesday afternoon.

Respecting the other meetings of the Union, it is not necessary for me to say much. Most of them were devoted to business which would be interesting only, or chiefly, to Baptists. I must not omit to speak, however, of the able, incisive, and suggestive paper read on Thursday by Mr. Marten, of Lee, on "Forms of Worldliness in the Church"; nor of the warmth of feeling, shown in a practical form, in favour of evangelistic services in country districts; nor of the final meeting at the Victoria Hall on Thursday evening. So large was the

attendance on this occasion that the great hall was filled to overflowing, and another meeting had to be held in East Parade Chapel. Mr. Spurgeon spoke at both meetings, and at both he was most enthusiastically received. But he was by no means the only speaker whose words deserve to be remembered. Mr. Bompas spoke better than I have heard him speak before, although he always speaks well, and so did Mr. E. C. Pike, of Birmingham. This assembly was in fact a great demonstration. I could not help thinking, as I looked down upon it from the platform, that the fathers would have rejoiced "to see this day," and "would have been glad." But my space is exhausted, and I must not write more. Your columns will contain an account of the great meeting of the Leeds Nonconformist Union, which followed the meetings of the Baptist Union on Friday evening. I may only add that I have been both gladdened and encouraged by what I have seen and heard during this past week. The influence of these meetings, followed as they are to be so soon by those of the Congregational Union, will surely be felt "after many days."

The first session of the Baptist Union was opened on Wednesday morning in East Parade Chapel (Rev. E. R. Conder's), and was preceded by an early prayer meeting. The attendance both of ministers, representatives, and the general public was very large, the spacious chapel being filled. The Rev. Hugh Stowell Brown, Liverpool, President for the year, occupied the chair. The session was opened with devotional exercises.

### THE CHAIRMAN'S ADDRESS

The Rev. HUGH STOWELL BROWN then delivered his address, which was an appeal to the well-educated and well-circumstanced young men in their denomination to devote themselves to the work of the Christian ministry. He remarked that from that class the ministry in their denomination received comparatively few recruits. A considerable proportion of the young men who entered their colleges, or, without passing through any colleges, entered their ministry, however excellent in character, and however earnest in their desire to serve their Master, were poor and illiterate. They had received a very scanty education. They had gone early to the counting-house or to some mechanical occupation. The training which they thus received was certainly of great value, and no young man, however highly educated at school, was any the worse candidate for the ministry because he had spent some time in a secular calling. Still, when the youth and his friends were poor, and when as a consequence his education had been very limited, the cost and the difficulty of preparing him for the ministry were very great. It was not absolutely necessary that every minister should have a knowledge of mathematics and physical science, be acquainted with Hebrew, Greek, and Latin, or be altogether faultless in the use of his native language; yet without a considerable portion of well-educated—of highly educated men—no ministry could be very effective, or command very great respect. He hoped he need scarcely say that he regarded character as of far greater importance than any intellectual powers or scholastic acquirements—(Hear, hear)—but still in these days of advanced and ever advancing knowledge, of free thought and of bold inquiry, it was, if possible, more important than it ever was before that the Christian ministry should be up to the mark in an intellectual as well as a moral point of view. (Applause.) Many young men entered the ministry under educational disadvantages which they never overcame. Some, indeed, were not at all sensible of them—(laughter)—and therefore did not try to overcome them. He was not unmindful of the fact that many of the noblest men in their denomination, and in others, had in their youth to struggle with the difficulties which small means and a defective early education made inevitable. Yet such cases were exceptional, and it was not wise to dwell upon them much as an encouragement to young men similarly placed. It was perhaps an open question whether the practice of pointing to wonderful examples of greatness achieved by men who sprang from the lowest circumstances had not done more harm than good in making lads dissatisfied and unsettled, and converting into a starving literary hack or a very poor preacher a man who would have done well for himself and for society as a merchant or a mechanic. (Applause.) In the case of such men as had means of their own, there was the advantage of partial or complete independence. Some might think it was well for the minister to be entirely dependent upon the Church. If that were his position the Church could muzzle him, and suppress the free expression of his thought, keep it in the ruts of what it called "orthodoxy," and get rid of him when his leaving was thought desirable. Such a condition of dependence appeared to him to be unwholesome for both the church and the minister. It might make the

church tyrannical and contemptuous—the minister timid and hypocritical. He wished that all ministers had means of their own, whether derived from property or from business. He refuted the idea that independence would make ministers lazy, remarking that in secular life men of independent means were not the most indolent, but frequently the most industrious. (Hear, hear.) A man who loved his work would not be indolent, however rich—(Hear, hear)—and a man who did not love it would not be industrious, however poor.

We have our society for the augmentation of small ministerial incomes. Let us wish that society well, and show that we wish it well by largely augmenting its income, and so, in some measure, lightening the burdens and assuaging the sorrows of many a good man and many a good man's good wife. We talk of grouping small and feeble churches, so that their union may give some financial strength. Let this be done where it can be done to good effect, though we all know how hard the task will be. But why should not such Christian young men as those to whom I now appeal avail themselves of this opportunity of exercising at once their zeal and their liberality? (Applause.) We believe in voluntaryism, we admire it, we advocate it, we trust to it; and it is all we have to trust to in matters of Church finance. Well, then, here is a fine form of voluntaryism that might be of excellent service—the voluntaryism of well-to-do young men who have no need to be in business, showing itself, not in guineas or five guineas subscription to this or that society, but in the far nobler form of self-devotion to the ministry of the poorer and poorest churches in the denomination. In point of fact, this very thing exists largely in the Church of England. In this form of voluntaryism, the Church of England sets us Nonconformists an example which we should do well to follow. The official stipends in multitudes of parishes are totally unequal to the fair support of the ministry: but, in many, very many cases, gentlemen of learning and of property are content and glad, for the Church's sake, to live and labour in such places, and, as far as money is concerned, to do far more for their churches than their churches do for them. Why should there not be among us a considerable number of such men so employed? The voluntaryism in which the people give the minister according to their means and his need is simply a matter of justice. (Hear, hear.) There is no more generosity in it than in paying a tradesman's bill. There is something really noble in the voluntaryism of a minister who devotes to a church not only his services, but his private income. Rest assured, voluntaryism will have more and more to take this higher form. The Church needs, and will need, not only men like Peter, who had to say, "Silver and gold have I none," but also men like Barnabas, of the country of Cyprus—and so Cyprus has been good for something—who, having land, sold it, and laid the money at the apostles' feet. Do you wonder that they called him a "son of consolation"? Would that his example were very largely followed—not literally, in the sale of the land and the putting of the money, without any check, at the disposal of the Church, to be perhaps muddled away no one knows how—but in making such a use of private property as, combined with the work of the ministry, would make the heart of many a poor church sing for joy. (Applause.) But you will ask, where are these men to be found? Now some of the best-educated and best-circumstanced youths of our denomination are sent, and in increasing numbers will be sent, to the Universities; might we not meet with them there, and there train them for the pastoral work? Is it not time that we boldly handled the question whether our college system is that which is most likely to call out for the ministry the choicest youth of the denomination—whether it is not time to ally ourselves with the great Universities of the country, now happily freed from the restrictions which until recently excluded Nonconformists from their advantages? Had the Universities of Oxford and Cambridge been 100 years ago what they are now, we should probably never have dreamt of such institutions as our colleges, the best substitutes we could devise under the then existing state of things. I put these remarks into the form of questions. I believe we raise about 20,000*l.* a year for the education of our ministry, and again I ask a question—Is that money being used to the best advantage, and in such a manner as to encourage men of wealth to augment the amount? I hope I do not fail in respect for our colleges; there are no men whom I more honour than their presidents and other masters; but, once more to put a question—Are our colleges and their tutors where they best might be? I am fully aware that on the whole range of this subject—our college system—there are great differences of opinion; but soon or later (and I think the sooner the better) it will have to be discussed; it is probable that the present state of things produces throughout the denomination at least as much discontent as satisfaction. I believe that such young men as I have been speaking of are to be found by hundreds in Baptist families. They are to be found among the sons of our ministers; and the sons of our ministers often prove the best of all ministers, and, if they cannot bring to the ministry independent means, they can generally bring to it a fair education, and almost always such a knowledge of the work of the ministry, learned in their own homes, as no layman's son can be expected to possess. And the sort of young men of whom I speak are to be found in the families of our deacons, and in the families of many others—professional men, merchants, successful tradesmen; and although very few indeed of the great feel called to our denomination, still we have some families of rank, and there is no family of any rank, up to that of royalty itself, to which it would be other than an honour to have one or more of its members devoted to the ministry of the Gospel of Christ. But can such young men as those I have in view be persuaded to give themselves to the work of the ministry? Now, happily, many of them are engaged in excellent Christian work, and, by reason of their home-training and superior education, are among our best Christian workers. They teach intelligently, diligently, successfully, in our Sunday-schools. Not a few of them preach, and that with much acceptance. Some hire rooms, or, with the help of their friends, build chapels, and gather large congregations. Brethren so occupied may think, and not without reason, that it is better for them to work as they are working than to become pastors of churches. I do not ask anyone who has formed a congregation of his own to alter his plans;

but there must be many of the same stamp who might give themselves wholly to the work of the ministry in churches that stand greatly in need of such help as they could render, and are sinking for want of it. He asked why should not such Christian young men as those to whom he now appealed avail themselves of this opportunity of exercising at once their zeal and their liberality? Alluding to the question as to Christian parents consenting to their sons entering the ministry, and employing their wealth in the manner he advocated, Mr. Brown said it was to be feared that in many of their wealthier families the sons were led to regard the ministry as a calling very much beneath them; and the selfishness of Christian parents had deprived the Church of the services of many a youth who might have been a faithful and successful minister of the Gospel. Christian ministers would do well to seek out and to encourage such youths in their congregations as those whom he had described. He asked the well-educated and well-circumstanced youth of their churches to give this appeal their earnest consideration. In conclusion the CHAIRMAN said:—

If you will take the word of one who speaks from large experience in the Christian ministry, I can, with confidence, promise you a very happy life—far happier, I believe, than falls to the lot of most men; but were it not so, were it a life not only of toil, but of reproach and suffering. He whom we seek to serve is worthy of all the sacrifice we can be called upon to make. (Applause.) In the ministry, as in the Church, it is well that the rich and the poor should meet together. It ought not to be composed exclusively of either class; it ought not to despise the tinkers, the ploughmen, the cobblers; it ought not to be despised by the merchants, the millowners, the gentry, the nobility. Although the young man who had great possessions would not cast in his lot with the Galilean fishermen, the Lord asked him and commanded him to do so. All classes can engage in this service, and each, from the richest to the poorest, can bring to it its own special means of promoting Christ's kingdom. He who was born in a cottage and he who was brought up in a palace can equally, though in different ways, do the Lord's work; the gold as well as the silver is His. Now, as ever, our compassionate Saviour, looking down upon this world of sin and suffering, beholding it as He beheld Jerusalem, and perhaps weeping over it as He wept over Jerusalem—now, as ever, He is saying, "Whom shall I send, and who will go for us?" Oh, that from many a Christian household among the rich and educated as well as among the poor and unlearned, He may hear the voice of some generous, warm-hearted, devoted youth saying very humbly but very willingly, "Here am I, send me!" (Applause.)

#### DEPUTATION FROM THE CONGREGATIONAL UNION.

The Rev. Dr. Stoughton and the Rev. E. R. Conder were then introduced as delegates from the Congregational Union of England and Wales, the Rev. S. H. Booth (secretary of the Baptist Union) and the CHAIRMAN saying a few preliminary words of welcome.

Dr. STOUGHTON, in the course of his speech, said that the Baptists and the Congregationalists were brethren as much as the Congregationalists were brethren among themselves. He adopted that sentiment fully that morning, and was perfectly at home. A man ought to feel at home in his brother's house. (Laughter and applause.) But, after all, they came there as those who belonged to a different denomination. He, perhaps unfortunately, was not a very good denominational man. He was not a party man. He had very broad sympathies, and sometimes he wished that there were some feasible scheme of comprehension. He had sometimes said he did not see why they should be two denominations; but he was not then going to moot the question—(Hear, hear)—because he would not take up any question on which there could be any difference of opinion. They were distinct denominations, and must endeavour to make the best of the fact. Now, he must say that, looking thoughtfully at this subject, he believed there were advantages connected with their denominationalism. It helped them to draw out sharply and distinctly certain dogmatic truths to which they attached great importance, and in a comprehensive Church so formed they could not be able to do this so well; and he believed that their denominationalism helped them very much in maintaining the ecclesiastical discipline which they considered of essential importance to the prosperity of their churches. When he looked at their brethren in the Establishment—and he was not going now to have any fling at the Establishment—but when he thought of such a meeting as that which was held at Sheffield last week—High Church, Low Church, and Broad Church, each maintaining views diverse from the rest, and not only diverse, but opposed, he could not say that that appeared to him to be a very edifying spectacle, and denominationalism really appeared to be much better than a comprehensive Church of that description. (Hear, hear.) It looked as if wide, comprehensive State Churches could not stand consistently with faith in dogmatic truth, and as if voluntary denominational churches could not stand without such faith. As a matter of fact it was indisputable that vitality, force, and prosperity in the voluntary denominational churches of the present day was in a ratio with the importance which they attached to the positive and distinctive truths of the Gospel of Christ. (Applause.) That seemed to him to be one of the great advantages connected with their voluntary denominational churches; but though they were denominational, they were not antagonistic—(Hear, hear)—they were still brethren. He trusted they would still go on, feeling after all that though they did not form one denomination, yet they did form one army of the living God. Re-

ferring to the chairman's address, Dr. Stoughton said it had interested him exceedingly, connected as he was with one of their colleges, and the subject brought before them was one which had very largely occupied the attention of the council at New College. He had long lamented that they had so few young men coming forward who had enjoyed the advantages of early education, and the consequence was that when young men who might be full of zeal, but without any adequate culture, applied for admission they had to reject many. Nothing rejoiced his heart more than to have applications from those who had had a good mathematical and classical training, and he trusted what had been said might reach the hearts of some young men within these walls, who might be in the upper circle of society and had enjoyed educational advantages. They might depend upon it that there was no profession to which they could devote themselves equal in point of dignity and honour to that of being a minister of the Gospel of Christ. (Cheers.)

The Rev. E. R. CONDER, M.A., on behalf of the Congregational Churches of Leeds, heartily welcomed their Baptist brethren. In that town cordial co-operation among the Free Churches was a tradition. They revered one another's liberties, and they admired what they saw to be good in a system that differed from their own, though they all thought that their own system was on the whole some degrees better than any other—(a laugh, and "Hear, hear")—and moreover they freely opened their pulpits to their brethren of other churches. (Applause.) He supposed that they were quite prepared to go in for any movement for a larger union among Christians of all Churches, provided one or two questions could be made clear at the beginning. One was this—Do you brethren, who wish for union recognise our Free Churches as real true Churches of the Lord Jesus Christ? We read in a very great authority, that the Church of Christ was a congregation of faithful men, in which the sacraments are duly administered and the Word of God duly preached. They knew that to be the substance of the Article in the Church of England Prayer-book defining the Church, and this they could all sign very heartily; perhaps, indeed, their own Baptist and Congregational Churches realised that type a little more closely than it was always to be found realised in the Established Church. Accepting the Church of England definition, he supposed they would have to ask those brethren whether they frankly acknowledged the Free Churches as real and true Churches of the Lord Jesus. Then there was this other question—What was the Christian ministry? Was it a priesthood owing its validity to human appointment, i.e., the appointment of the Church; or was it a teaching office, owing its validity to the call of Christ? (Hear, hear.) This was not a secondary question, but belonged to the very nature of the Church of Christ. Occasions like the present showed that there was among the Free Churches, at any rate, not mere professions of good-will, but practical unity. It did not seem possible to bring their good brethren of the Established Church to understand that this was not a question of ministers, but of loyalty to their Lord and Saviour, in upholding what they believed to be the true theory of the Church of Christ. Whilst he supposed that they had advanced in liberality as compared with their forefathers, most of them must now, however, be prepared to say that the New Testament had left in the matter such an amount of liberty that there was room for Wesleyan Methodism as a human system, although a good system; also for Episcopacy as a human system, with some advantages and many disadvantages. They could not, therefore, go so far as to say that they believed, contrary to all the facts of ecclesiastical history, as well as to the letter and spirit of the New Testament, that prelatic Episcopacy was the apostolic model. No system or plan could ever be acceptable to their hearts which was not acceptable to their consciences and according to Scripture. (Applause.)

There was then introduced a deputation from the Leeds Nonconformist Union, which included the following gentlemen, representing different denominations, viz.:—Alderman Boothroyd, Councillors Baker and Beckwith, Mr. Joseph Lupton, J.P.; Messrs. J. E. Whiting, Seth Slater, and George Bray; also Messrs. John Reynolds, F. H. Millard, and F. Thomas, hon. secretaries of the Union.

Subsequently there was a deputation from the Women's Christian Temperance Union of Leeds, which, through Miss G. Wilson, presented an address. To this address the chairman briefly responded, and said that intemperance was one of the greatest evils with which ministers and deacons and other office-bearers of the Christian Church, and all the members of the Church, had to contend and to be continually doing battle with. They all felt that if men could do much in this matter, just as much could be done, and was being done, by the women of the country to save others from the terrible effects of the sin of intemperance. He cordially thanked them for the address, which the assembly accepted with the utmost respect.

The benediction was then pronounced, and the session was brought to a close.

In the afternoon the Rev. C. H. Spurgeon preached to a crowded congregation in the Oxford-place Wesleyan Chapel, taking for his text 1 Cor. i. 23—"But we preach Christ crucified." From these words the rev. gentleman spoke for about an hour upon the various kinds of opposition to the Gospel, upon the necessity of constant and personal testimony, and upon the great moral effects of the Gospel as compared with the impotence of philosophy in the same fields.

## BRITISH AND IRISH BAPTIST HOME MISSION.

This subject was considered at an evening session of the Union held in South Parade Chapel. It was introduced by Mr. Bacon, the treasurer, who said that the amalgamated society having been only constituted six months, they had no report to present. The cash statement showed that during the six months of its existence the mission had expended 2,679L 19s. 6d., of which 1,300L had been borrowed from the bankers. The secretary to the Union (the Rev. S. H. Booth) moved the adoption of the report. Mr. Cory (Cardiff) having remarked on the large sum due to the bank, Mr. Bacon replied that when the subscriptions were paid up the mission would have money in hand. It was subsequently agreed to choose a committee of thirty-two by ballot from the list of nominations.

## THE ANNUITY AND PASTORS' AUGMENTATION FUNDS.

The Rev. CHAS. WILLIAMS moved, and Alderman WHITEHEAD, of Bradford, seconded the adoption of the report of the annuity fund, which now amounts to 57,000L, and will, it is hoped, soon reach at least to 60,000L. The number of beneficiary members is 180. There were not at present many junior pastors on the fund, though it was mainly established to enable them and their families to secure the provision which it offered. The amalgamation with other societies will take effect next January. New names were being continually added to the list of contributors.

The report of the Pastors' Augmentation Fund, which commenced with a cordial tribute to the indefatigable labours of Miss Leonard and Charles Williams, recommended that the distribution should this year be deferred till December 1, which would give time for the annual subscriptions to come in. 20% would then be paid in each case where the recommendation has been supported by a free contribution of 10L. The balance will be divided among the rest of the claimants up to the limit of 20% each. The number of churches applying for grants is 191, including fifteen from the London Baptist Association. Of these 188 have been accepted by the committee. The amount now in hand is 3,337L 11s. 6d., leaving a deficiency of 556L 19s. 6d. to be provided before the 1st of December. The committee concluded by an appeal for increased liberality on behalf of an object which the Union had made its own, and expressed a hope that the pastors who were recipients would be spared the sorrow of a reduced grant.

The Rev. T. M. MORRIS moved the adoption of the report. He remarked that it was not so satisfactory as the committee could have wished. The Rev. J. LEWITT seconded the motion. He said he considered the society was one of the most useful in connection with the Baptist body. It had provided comforts for pastors in distress; it had stimulated the liberality of the churches, and had induced many of them to enlarge the means of their pastors. The PRESIDENT said that personally he was exceedingly anxious to see all the applications fully responded to, and he thought that every case that might have to go unrelieved ought to be felt by every one of them as a great sorrow, and to some extent a disgrace to them also. The Rev. J. T. BROWN (Northampton) said that last Sunday he placed before his people the position in which the society was placed, and a sacramental collection for the purpose realised fifteen guineas. A number of ministers and delegates then gave subscriptions to the fund; others promised, on behalf of their congregations, to contribute certain amounts; and when the report was adopted, the Secretary intimated that 150L had been subscribed.

The Rev. S. GREEN submitted the report of the Board of Education for the Children of Baptist Ministers, which was adopted on the motion of Mr. W. F. FREEMAN. After some other business the sitting was brought to a close.

In the course of the evening special sermons, in connection with the Union, were delivered by Mr. W. P. Lockhart, Liverpool, at Burley-road Chapel; by the Rev. J. P. Chown, London, at York-road; by the Rev. G. W. McCree, London, at Wintoun-street; and by the Rev. E. G. Gange, Bristol, at Hunslet Chapel.

## FORMS OF WORLDLINESS IN THE CHURCH.

This was the subject of a paper read by the Rev. R. H. Marten, B.A., of London, at Thursday morning's sitting of the Union, which was held as before in East Parade Chapel, the Rev. H. S. Brown presiding. The speaker remarked that these forms of worldliness were as destructive to the Christian Church as forms of disease to the human body, and that they were as insidious and as hard to detect, and as difficult to cure. He meant, of course, the evil of the world, not the world's wisdom, more of which would be serviceable. The essence of worldliness was self-assertion: selfishness was its characteristic feature. "Forms of worldliness," then, were those which embody this evil spirit of the world. As churches, they had to guard against erecting mistaken standards of worldliness, or mapping out right and wrong, expedient and inexpedient, by false and merely prudish lines of demarcation. They had to beware of being self-indulgent, sanctimonious, schismatic, showy, or ostentatious. Was self-denial a prominent feature of their church membership? Self-indulgence took various forms, amongst others that of carping about little things, gossip, and scandal. Then the study might induce worldliness quite as much as the counting-house or the shop. They must not allow it to become either a hermit's cell or a fairy queen's cave of enchantment. In other churches baptism has become a form of regeneration; with them it

might become a form of bigotry. Nor was it a sign of eminent spirituality when they were hastily wooed and won by a loud voice, a glib tongue, a dazzling zeal, and all the other characteristics of a half-trained novice. The flutter of a great sensation was not the same thing as the quickening of spiritual life. After enumerating other forms of worldliness, the speaker referred to the schismatic spirit which often got possession of their church assemblies. There might be differences of opinion, but should not be differences of feeling, and he did not see why every one should enter the Church through precisely the same doorway. They became narrow-minded through thinking too much alike. The same spirit was sometimes called forth by the suggestion of some new aspect of Divine truth, sometimes by mere changes of custom, fresh modes of operation, trade competitions between fellow-members, social jealousies, proposed building enlargements, Sunday-school management, and other minor "offences." It was difficult to keep their denominational meetings from being "carnal." If they should succeed in making them more denominational, they would assuredly make them less spiritual. "Denominations" might be a necessity, but they were not a necessity in which it behoved the Church to glory. The holier the individual life of their members, the holier would be the aggregate life of their united fellowship. Vague denunciations of the world—its "pomp and vanities"—would not do much to counteract worldliness—still less subjection to conventional ordinances enforcing rigid abstinence from things not in themselves sinful or immoral, on the principle, "Touch not, taste not, handle not." The forms of worldliness against which, as Churches, they had to watch and pray, were any forms that gave shape to the latent and still uneradicated selfishness of the human heart—its natural self-seeking and God-forgetting pride, vanity, lust, ambition, hatred, and malice. Such evil tempters ought never to be heard of among them. To the extent to which they prevailed, forms of worldliness would be prevalent in the Christian Church. Let it be theirs to purge out the old leaven. (Cheers.)

The Rev. E. MEDLEY, B.A., moved, and the Rev. J. STEPHENS seconded, a resolution thanking Mr. Marten for his "wise and suggestive paper," and commanding it to the earnest consideration of the various churches comprising the Baptist Union. The resolution was unanimously carried.

A cordial vote of thanks to the Leeds friends for their noble hospitality was moved by the Rev. G. Gould, seconded by Mr. A. Brown, of Liverpool, and carried by acclamation.

## THE LATE GEORGE THOMPSON.

The Rev. J. T. BROWN, Northampton, moved the following resolution, viz.:

That this meeting of the Baptist Union having heard of the death of George Thompson, Esq., desires to place on record its high estimate of the eminent services which he rendered in the cause of freedom to India, and more especially of the part he took in bringing about the emancipation of the slave, not only in the colonies of Great Britain, but also in the United States of America.

In supporting the resolution, he said that the fervent soul and eloquent tongue of their lamented friend was always devoted to the cause of freedom, and the Baptists would only be true to their own traditions in recognising the worth and service of such a man. (Applause.)

Mr. W. MORGAN (Birmingham), in seconding the motion, said he had known the late George Thompson for the last forty years.

The motion was passed unanimously.

On the suggestion of the Rev. S. H. Booth, seconded by the Rev. J. BIGWOOD, it was agreed that the Union should request the president of the Union, the vice-president, Sir Morton Peto, and the Rev. Dr. McLaren, to attend at Accrington, at a convenient time to be arranged, to present a subscribed tribute of respect to the Rev. Charles Williams, in the name of and on behalf of the Union.

(For continuation see body of paper.)

HOW THE BISHOP OF CHICHESTER MAKES A "SACRIFICE."—The Bishop of Chichester at the visitation of his diocese threw out a simple suggestion for the settlement of the burials question. His lordship is opposed to any scheme which would give the Dissenters the right of burial in the churchyards. Lord Harrowby's compromise he will have nothing to do with; but he is not without generosity, and magnanimously informs parishioners that, in order "to satisfy an imaginary grievance," he is quite willing "to see all churchyards closed except where a part is left unconsecrated." In order to punish the Dissenters and prevent them from obtaining admission to the churchyards, he is ready to punish Churchmen as well, by shutting the burial ground against all. He, indeed, proposes to leave the unconsecrated ground open, but for what purpose he does not say, unless we are to assume that it is for the interment of Nonconformists. Dissenters, however, cannot be expected to see the force of a proposal which is nothing less than robbery in disguise. To close the parish churchyards, as indeed the bishop confesses, amounts to placing upon Nonconformists the burden of purchasing and maintaining cemeteries. It will be time enough for them to do this when they have no parish churchyard, but so long as they have they will certainly not accept what the bishop calls his "sacrifice," the only sacrifice involved in the case being a tax upon Dissenters for a new and unnecessary burying-ground.—*The Echo.*

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